University of Alberta

The Pedagogy of No-Separate-Self

By

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A thesis submitted to the Faculty of Graduate Studies and Research
In partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Department of Secondary Education

Edmonton, Alberta
Spring, 2007

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395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence
ISBN: 978-0-494-29770-4
Our file Notre référence
ISBN: 978-0-494-29770-4

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ABSTRACT

This inquiry attempts to explore the pedagogic implications of the inseparability between self and Other, *Other* meaning that which comes to us from outside the limits of our present experience. It explores this nonduality by drawing on the Asian wisdom traditions, which encourage moving beyond our sense of separateness. It presents a critique of the culturally embedded, dualistic habits of mind that can lead to violence in our relations with children, and suggests another possibility: attaining the awareness that allows us to live peacefully in accordance with life.

The question of no-separate-self is explored through a process of research—based upon postmodern and Buddhist assumptions—that acknowledges the lack of separation between subject and object, that the researcher is not separate from the research itself.

The human experience of separation from life can be located within several dualistic aspects of current Western culture: patriarchy; a future orientation that denies the present moment; technological instrumentalism; individualism; and the globalization of Western dualism through economic practices. Relations with children often suffer in these contexts, which condition an understanding of children through ideologies that limit an ability to relate to others in a genuine sense of mutuality. Through the transformation of adult awareness, a more compassionate way of living with children may become possible.

DEDICATION

For my husband, Grant

PREFATORY NOTE

In the pages that follow I use the term *we* as an extension of one of the basic principles underlying this thesis, which is that human commonality transcends difference. It is not used to imply that difference does not exist or to force compliance on the reader but to invite the reader to engage in the possibility that what *we* hold in common with others is deeper than what divides us.

ACKNOWLEDGEMENT

I am deeply grateful for the many companions and teachers who have helped me through the process of creating this work. I would like to thank my family and friends for their support and encouragement. I thank my husband, Grant, for his patience and understanding, and I thank my children, for deepening my life with the gift of their presence.

I would like to express thanks to my supervisor, Dr. David Smith, for supporting me throughout every stage of my doctoral studies. I thank him for his endless compassion and wisdom. I am very grateful to have had the opportunity to work with Dr. Smith.

I thank my supervisory committee members, Dr. Anna Kirova and Dr. Brenda Cameron, for their thoughtful questions, meaningful suggestions, and ongoing support. I also thank the examining committee members, Dr. Ali Abdi, Dr. George Richardson, and Dr. Claudia Eppert, for their engaging presence during the final exam. I thank Dr. Eppert, for appraising the thesis, and for her helpful comments and suggestions.

I would like to express gratitude for life's everyday gifts, to all of the moments that have brought this work to its culmination.

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PART I: THEORETICAL CONTEXTS

CHAPTER ONE: INTRODUCING THE TOPIC

A Concern for Children

> *Our most liberating bonds can be with our undersocialized children. And the final test of our skill to live a bicultural or multicultural existence may still be our ability to live with children in mutuality. (Nandy, 1987, p. 76)*

When I first began this research I ordered a book titled, *Lost Futures: Our Forgotten Children* (Grossfeld, 1996). *Lost Futures* is filled with photos and stories of suffering children around the globe: children of war, starving children, sick children and abused children. When I first picked up the book I was not prepared for the impact it would have. As I turned its pages and looked at the pain in the eyes of the children in the photos—Ethiopian exiles of war, mutated children living downwind of Chernobyl, children with aids, child prostitutes in Thailand sold to wealthy Westerners—I was reminded that the suffering of children, even *this* kind of unthinkable suffering, is not restricted to third world countries or places of war: "Over fifteen million kids live in poverty in the U.S. Each night, twelve million children go to bed hungry, and 850, 000 are victims of abuse or neglect" (Grossfield, 1996). The first photo shown in the book is of a young blond-haired boy (who looks remarkably like my own son) lying on top of a station wagon—which has served as the family home for his parents and his seven brothers and sisters, ever since his father lost his job as a computer operator. Another disturbing photo is of a baby in a body cast, who suffers from severe bruising from her head to her buttocks. Reading the statement below the photo "child abuse knows no economic boundaries," I felt as though my eyes were fully opened. *The problem of child* *suffering must no longer be understood as something "over there." My child's best friend could be a victim of abuse or neglect. The children across the street, who appear to have every material comfort, might be emotionally abandoned, as their sad faces suggest.*

What has happened to our collective ability to "protect children from the outrageous slings and arrows of the world's political and economic forces" (Scheper-Hughes & Sargent, 1998, p. 1)? A mother lion roars at the dangers that threaten her young and we may collectively "sleep" in our-day-to day lives as industries spread toxins, as the media spreads violence, as governments spread hatred and division. Flipping through the pages of *Lost Futures: Our Forgotten Children*, I was reminded that although I do not have the power to end global war and famine I *can* strive to wake up to the little ways I might counter rather than blindly perpetuate harmful practices. I *can* strive to increase my awareness of the dangers that hover and threaten the well-being of children.

In Buddhist philosophy, it is assumed that the experience of delusion corresponds with the experience of human suffering. In Mahayana Buddhism, it is also assumed that compassion, which seeks an end to suffering, depends upon the absence of delusion and the presence of wisdom. This thesis strives to provoke a compassionate awareness by uncovering elusive aspects of pedagogical experience that may be commonly missed due to dominant cultural habits of thought and discourse. So, like the lion's roar that awakens, the proposed study will strive to awaken "the anesthetized heart" (Hillman, 64) of modern pedagogy. This thesis hopes to provoke the kind of vision that emerges when one meets life's various shades with great compassion.

The Experience of No- Separate-Self

> *A human being is part of the whole, called by us 'Universe,"*
> *A part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.* (Albert Einstein, in Herbert, 1985, p. 250)

The claim, that our experience of separateness is, in fact, a kind of delusion is not limited to studies of quantum physics, as in Herbert's (1985) book titled *Quantum Reality.* Similar depictions of reality have been claimed in various religious texts and in the statements of mystics and sages throughout time. How might living in this "delusion of consciousness," as Einstein calls it, affect adult relations with children? How might the practice of letting go of one's sense of separateness in order to widen one's "circle of compassion" benefit pedagogical relationships? Before discussing further the pedagogical implications of these questions, I would like to introduce the notion of "no-separate-self" as it will be used throughout this thesis.

According to quantum physics, all things, including the most apparently solid are comprised of waves of information and energy, in fact "the very atoms of our bodies are woven out of a common superluminal fabric" (Herbert, 1985, p. 250)—our bodies are fields of energy affecting and affected by the energy of the things in our environment. At this level there is no separate "me" and no separate "you." We are both more than separate parts limited in time and space; we are comprised of that which makes up the whole universe. Herbert (1985) describes the human experience of this nonlocal domain as a kind of raw awareness, an experience of awareness "without an object" (p. 249).

The ground of no-thingness has been explored and called many things, yet according to the nondual philosophical traditions,[1] it is ultimately beyond all labels and categorizations, beyond the impermanence of the relative world. It is that which is eternal and beyond birth and death. In the *Bhagavad Gita* (2: 16, 17), Krishna explains this truth to Arjuna who is filled with the fear of death:

> That which is Real never ceases to be.... Get to know this Reality. It pervades the entire cosmos and is unchanging and indestructible. No power can affect it. No one can change the changeless. This Atma, Arjuna is like the space or sky. Clouds appear in the sky but their presence does not cause the sky to grow apart to make room for them. In the same manner, (the True Self within) remains ever itself. Things of the material universe come and go, appear and disappear, but the Atma never changes.

The Sanskrit term, *Atma*, means soul, or True Self. In Vedanta it is the experience of Self that remains when one sheds the ego-self or the sense of separate desires; it is the personal experience of the universal Self (Loy, 1997). Krishna emphasizes again that this True Self is no separate self. He says, "As the individual wave does not have any existence independent of the sea, the separate soul, does not have any real existence apart from Me, the Universal soul" (7:22). Throughout the *Gita* Krishna implores Arjuna to cultivate knowledge of this Self as a means to become free from the desire to cling to impermanent, relative thoughts, emotions, experiences—things that one "has" which provide a sense of separateness. Paradoxically, one falsely clings to these things to secure the "self" when one is actually already secure and completely at peace, one is this experience of awareness without an object.

According to the nondual traditions, in the state of "separate self," one can forget that one's actions affect the whole, that if one struggles "against" anything, one is in fact struggling against the self (Loy, 1997). We are reminded of this in the *Bhagavad Gita* (8: 4) which states:

> The point in all this is that Divinity [the Universal Soul] is actually present throughout the universe, in every object, in all creatures, and each individual being—and it always has been. Furthermore, this same Divinity exists within each and every activity that all these beings do in daily life—and it has been that way forever. Despite the fact that humanity finds numerous ways to separate … from the world … know that all of it is totally pervaded by the Imperishable Supreme Divine….

It is this final point that I want to emphasize in this thesis. The words of Thomas Merton (1966) convey the subtlety of what I wish to express. He said, "The ordinary acts of everyday life—eating, sleeping, walking etc., become … acts which grasp the ultimate principles of life in life itself and not in abstraction…. One may add that that this unification of life and worship sometimes appears to lack a specifically *religious* quality. In reality it is a perfection of religious life" (pp. 292, 293). Ordinariness is a very important issue in this thesis because underlying the question of "no-separate-self" is the practice of returning to the "ultimate principles of life" in everyday moments. For this reason, many of the examples of pedagogical experience used throughout the thesis will seem usual and mundane. Yet it is in the ordinary encounters of our lives that pedagogy unfolds. And so, in interpreting these examples, I will draw upon the teachings of the sages who discuss *that* which is beyond "this" or "that," *that* which is beyond even their own teachings. This position is explained by Low (1989) who suggests that differing religious interpretations can exist harmoniously when there exists the understanding that the "way to union with God is through letting go of images, thoughts, and forms of God, and furthermore, that such a union is not a new situation, but the discovery of that which has been from the very beginning" (p.151). Even the term *religion* suggests this notion of union. It is derived from the term *religere. Ligere* means to bind and *re* means back, in return (Beck, 1989). In this sense *religion* means to return to the state of joining, to bind back to everyday life (Beck, 1989).

In Buddhism the conceptual sense of separate self is not real; it simply gets in the way of reality. I am already "complete," not as an individual self, but as part of the greater existence of creation. Trying to make real the sense of self through asserting the separate will, is driven by spiritual longing (Loy, 1996), yet it only obscures the possibility for the deep peace and "completion" that is sought, since it is premised on the separation of self from its living connection with greater existence. As Buddhism teaches, the sense of separate self, since it is conceptual, is thought-based. As a concept, it must be continually asserted fixed and solidified because it is not real to begin with. My unconscious sense that there is no stable, essential individual "me" becomes manifested as a sense of lack leading to the desire to solidify my "self" in some way (Loy, 1996). I then habitually respond to this sense of lack with fear and the unrecognized drive to tend to that fear. I spend my energy protecting this concept of self, seeking to make myself real by striving for control over that which seems to contradict or threaten the self. In this mode of being, my relations with others are driven by insecurity, a striving to control the environment outside "me" and others within it (Loy, 1996).

According to Buddhist theory this sense of separation from the world is characterized by the human tendency toward anger, greed, and delusion—the roots of violence.[2] These roots exist in the individual mind, become institutionalized through cultural constructions and practices, and further contribute to the roots of violence within individuals. As Buddhist philosophy explains, because institutions arise as collective forms of individual consciousness, our individual transformations can, in turn, affect beneficial social and cultural change.

This has important implications for pedagogical relations with children. Through the practice of transforming the self, the adult, charged with caring for children, can overcome the roots of violence that exist in the adult mind, and become institutionalized in social structures and cultural practices. In Buddhism through the practice of mindful awareness of the self, the individual identifies less and less with separateness and becomes more and more aware of the vastness that is beyond it—the experience of no-self (Loy, 1997). Healing the sense of separation stops anger, greed and delusion before they grow and become established: when the separate self is dropped, the individual no longer reacts *to* life, but responds in harmony *with* it, transforming anger, greed and delusion into their positive counterparts: compassion, generosity and wisdom.[3] Thus, when I let go of my separateness, my viewpoint is no longer limited to separate wants and desires, but widens to include an attunement to the greater needs of the moment (which also include me). This kind of attunement can be referred to as a state of "oneness" with life, or nonduality, but any description of what "it" is, is inadequate because "it" is not a thing to do or apply but is the natural state of things without our sense of separateness obscuring it (Loy, 1997).

This is not to say that the relative world of "you" and "me" and the multifaceted infinite manifestations of difference that we experience do not exist. One cannot deny that there is a separate "you" and a separate "me" and that we are different. However what the nondual traditions suggest is that beyond the infinite play of "this" and "that" there is also experience that is not limited by "this" or "that"—experience that goes beyond language, beyond categorizations, beyond conceptualization (Loy, 1997). Cultivating this experience can be described as a practice of opening oneself to "Other," to that which comes to us from outside the limits of our experience. It may involve a deep attunement to life as it is, to the "pre-existent unity of the world" (Smith, 1999, p.19) to the self-sustaining movement of life itself. In this attunement to life one may be granted a sense of being sustained and a greater capacity to contribute to the sustenance of self and other.[4]

The suggestion that I can practice opening myself to "Other" in this way has important pedagogical implications because pedagogy is concerned with the emergence of the young in the midst of an already formulated culture. It is therefore important in pedagogy to consider how the implicit and explicit values of a particular culture are mediated through our relations with the young. Becoming open to "Other" may therefore involve letting go of separateness: old habits of thought, language and culture that are no longer sustaining in *this* moment.… so that new life can find its way. The pedagogy of no-separate-self may imply returning to the moment with a sense of newness, a sense of what it might mean to contribute to this continuance of life.

The following thesis will explore this notion of no-separate-self and its pedagogical implications. The thesis is divided into three main parts. The first part, *Theoretical Considerations* includes this introduction (Chapter One) as well as Chapter Two, *The Research of No-Separate-Self.* Chapter Two will include an explanation of the philosophical assumptions guiding the style of research chosen for this study—it will serve to locate this style of research within the basic theoretical frameworks in which it exists.

Part II locates the topic within cultural and historical issues that frame it. It is comprised of several essays, each exploring an aspect of current Western culture that may contribute to the sense of separate self—a sense of severance from life—and the perpetuation of that sense in our relations with others. The first essay (Chapter Three), *Patriarchy and the Repression of the Emotional and Physical Body*, explores the severance from our emotional and bodily selves. *The Desire for Future Salvation* (Chapter Four) examines the severance from the present moment within dualistic interpretations of Christianity. The essay titled *Instrumentalism* (Chapter Five) looks at the cultural assumption that separates "value free" technology/industry from ethical interpretive responsibility and a sense of fulfillment. *Individualism* (Chapter Six) discusses the ego-centered preoccupation, the severance from that which is beyond the "I," the experience of being cut off from a sense of contextual or greater purpose. The concluding essay, *The Globalization of Western Dualism* (Chapter Seven), addresses the ways that these cultural severances have culminated in the project of economic globalization—and are therefore being promoted under the guise of "neutral" economic practices. The primary intentions of the essays is to show some of the ways in which current Western culture may condition a sense of separation from life and to begin to explore some of the implications of this conditioning in the context of adult relations with children.

Part III is an inquiry into the adult/child relationship and the implications of adult awareness in pedagogical relationships—in other words, the extent with which the pedagogue has overcome his or her own sense of separation from life. Part III, (Chapter Eight), begins with several narrative depictions of adult interactions with children in ordinary situations. The purpose of the narratives is to shed light on everyday adult/child interactions, providing a context for discussing the possibility of living with children in a way that does not perpetuate divisive or harmful actions. Chapter Nine explores common constructions of children at play in the narratives and begins to discuss the possibility of healing the sense of division that may exist in our relations with children.

Part IV furthers this discussion by exploring the pedagogical implications of cultivating a sense of nonduality. Chapter Ten, *Toward Awakening Greater Awareness*, draws on the wisdom of the Asian nondual traditions. Chapter Eleven concludes the dissertation with an essay titled, *Everyday Practice and the Face of Joy.*

CHAPTER TWO: THE RESEARCH OF NO-SEPARATE-SELF

I have made deliberate choices during the course of research culminating in this dissertation, and this chapter is an attempt to make them explicit. In this chapter, I will explore the events in my own life that have influenced these choices. I will also locate this research within the traditions of inquiry that informed it.

On the Way to a Dissertation

When I first began my teaching career as a teacher of young children, I truly enjoyed my work. I was very keen; I attended every in-service and workshop that was applicable to my job and I tried to practice what the latest research recommended. I was confident that my methods were correct since the current research supported me. In those early years I never really questioned my eagerness to implement the latest research findings and the new teaching techniques that often accompanied them. I never really questioned the notion of research, itself.

It was not until I entered graduate studies toward a Masters degree that I begin to think differently about the meaning of research. After taking a course in both quantitative and qualitative inquiry, I was struck by the limitations of the quantitative approach; I learned that essentially only questions of *quantity* could be explored using this method.

At this time I also considered what mattered to me, as an educator. I brought some of my newly formed questions into my practice teaching young children. I began to wonder about the tacit, subtle aspects of teaching—those aspects of teaching that could not be measured using quantitative research. Yet, I noticed the prevalence of a quantitative prejudice in schools: the pressure to reduce what happened in classrooms to tangible, measurable, countable "indicators of learning." I noticed that terms like *achievement tests*, *learning outcomes* and *teacher accountability* held a great deal of weight in certain circles. It was also my experience that the power of these terms diminished the subtle, complex, ambiguous and immeasurable aspects of education. "What was good teaching?" I often asked myself. I did not expect to come up with a definitive answer to this question however I *did* know, on the basis of my own experiences, that good teaching was much more than what could be reduced to a list of "performance indicators."

At this time I also became aware of the assumptions underlying the quantitative approach. I started to understand that quantitative research represented a particular perspective, that it is not "pure" and "neutral" as it is often assumed. The notion of *paradigms* appealed to me at this time, along with Habermas' (1971) description of modes of inquiry and their corresponding interests. I began to read "research" with a critical eye, with the assumption that all research is based upon particular interpretations and systems of value.

In one of my early courses as a Master's student I was introduced to the notions *lived experience* and *the lived curriculum*. I recall reading *The Tact of Teaching* (van Manen, 1991) and feeling that *finally* tacit aspects of teaching were acknowledged and validated in a form of research. My interest was piqued and I sought out other forms of research influenced by the phenomenological movement, such as hermeneutics and critical forms of research, in which dominant "common sense" assumptions were shown to be interpretations, thus providing room for the voicing of marginalized experience. An important book at that time was *Understanding Curriculum as Phenomenological and Deconstructed Text* (Pinar & Reynolds, 1992). Along with essays on the practice of phenomenological and deconstructionist research, it explored the history of phenomenology and post-structuralism in curriculum studies. I was both relieved and excited to discover that I was not alone in my desire to understand and express the fuller complexities of teaching, to overcome "a Western cultural predisposition against intimacy with the world"[5]—that teaching involved much more than the filling of minds with unquestioned "unbiased" information. At that time I was also pleased to discover the work of Madeleine Grumet, Paulo Freire, Elliot Eisner, Maxine Greene, Dwayne Huebner, and other theorists known as *curriculum reconceptualists*.

As my definition of "research" broadened, my interest in the role of interpretation remained steady. After exploring Gadamer's (1989) link between interpretation and prejudice, I came to understand prejudice differently, as an aspect of the human condition rather than as something inherently wrong. I also came to understand the historically situated nature of prejudice, the link between particular prejudices and their cultural/ historical contexts. At this time, I was naturally drawn to postmodern theory, especially critiques of modernism. I was influenced by hermeneutic perspectives that stressed moving beyond Western, modernist prejudices, for instance, as described in David Smith's (1991) paper *The Hermeneutic Imagination and the Pedagogic Text.* At this time I considered the possibility of using an interpretive methodology for my Master's thesis.

My master's thesis was an inquiry into the meaning of care in teaching. My intention was to provide an interpretation that would resonate with the experience of *care* as an integral aspect of teaching, not merely a "subjective" emotional state opposed to "objectivity." I was studying Heidegger's (1962) *Being and Time* then, and found his critique of Descartes very helpful—especially his critique of the Cartesian need for mathematical proof in order to validate experience with certainty (thus invalidating immeasurable experiences such as the experience of care).

I was also very interested in the link between care and interpretation, and in Heidegger's (1962) suggestion that care is always and already at work in our lives. According to Heidegger, "'Being in the world' has the stamp of 'care'" (1962, p. 243); care is the work of shaping ourselves and our lives—our "transformation into what … [we] can be … is accomplished by 'care'" (1962, p. 243). To live with care, in this sense, is to have the insight that grants the ability to respond well in moment-to-moment choices. Influenced by this interpretation of care and the experiences of my research participants, I concluded that the extent of one's carefulness is always being worked out in the particularities of our existence. I tried to show that contrary to common assumptions that care is a subjective emotion, to act with care requires a certain under*stand*ing—a sense of how one *stands* in the middle of things. This interpretation was influenced by the Mahayana Buddhist notion of compassion, which implies that compassionate action depends upon wisdom.

After completing my master's thesis, my interest in Asian philosophies, such as Buddhism, continued to grow. I was attracted to these systems of thought because, like postmodern theory, they stretch beyond the limitations of logic, pure reason and objectivity. And like the theories of the postmodernists such as Stuart Hall (1997) these philosophies question the notion of a stable and separate identity by assuming that identity is always in formulation through relationships with others—since all things are essentially interrelated (Capra, 1990).

My interest in both postmodern and nondual Asian philosophy was piqued when I read about the parallels between both systems. Perhaps my favorite article on this topic is David Loy's (1993) "Indra's Postmodern Net," which depicts the universe according to an ancient Buddhist Sutra. Loy begins by discussing postmodern claims about textuality—for instance, Barthes' claim that the text is a multidimensional space and Derrida's claim that the meaning of such a multidimensional space can never be fulfilled due to the continual circulation of signifiers. He then asks what would happen if these claims about textuality were extrapolated to include the entire universe. Loy suggests that a metaphor for such cosmic interpenetration and lack of self-presence can be found in the *Avatamsaka Sutra* of Mahayana Buddhism. He says,

> Indra's Net symbolizes a cosmos in which there is an infinitely repeated interrelationship among all the members of the cosmos.... Because the totality is a vast body of members each sustaining and defining all the others, the cosmos is, in short, a self-creating, self-maintaining, and self-defining organism. It is also nonteleological: There is no theory of a beginning time, no concept of a creator, no question of the purpose of it all. The universe is taken as a given. Such a universe has no hierarchy. There is no center, or, perhaps if there is one, it is everywhere (Loy, 1993, pp. 481, 482)

I was most deeply affected by the ethical implications of this version of the universe: Without hierarchy one is not lost in a nihilistic meaningless existence—it is not that there is no center at all but rather that the center is *everywhere.* With this realization I was left with a tremendous sense of responsibility since "I" too am an integral part of the Net, affecting all other parts. In the paper, Loy (1993) gives voice to this integrated sense of ethical responsibility:

> The environmental catastrophes which no longer merely threaten but are now happening reveal, more clearly than any postmodern arguments can, the bankruptcy of essentialist thinking, both individual (the Cartesian myth of autonomous self-consciousness) and species (the anthropocentric bias that privileges Homo sapiens over all other life-forms). It is becoming obvious that we cannot discriminate ourselves from the interdependent web of life without damaging (and perhaps destroying) both it and ourselves. Awareness of mutual identity and interpenetration is rapidly developing into the only doctrine that makes sense anymore, perhaps the only one that can save us from ourselves. (p. 483)

Perhaps through developing my own awareness of mutual identity and interpenetration I began to sense the urgency of David Loy's words. It was at this point in time that I asked questions that would eventually form the topic of this dissertation: How are one's relations with others (children) affected by one's awareness (or lack of awareness) of one's interpenetration with all of existence (that one is not a separate self)? What are some of the pedagogical implications of living with this awareness? How is the transformation of the individual related to the transformation of the entire world? Implicit in these questions is a sense of identity different from the notion that I am a self-sustaining, separate individual, responsible only for myself. These questions eventually led to my choice of topic *The Pedagogy of No-Separate-Self.*

These questions were not only inspired by my interest in Buddhism and postmodern theory, they were inspired by my daily interactions with my own young children. When I was beginning my doctoral studies my infant son suffered from colic and inconsolable crying, especially at night. As much as I resisted and struggled with this situation, in order to help my son I had to face the difficulty. I had to learn to stop fighting my predicament and adapt to what was being asked of me. This situation caused me to wonder: How do relations with children call into question the adult desire to control life? How can one learn to live in accordance with life as it is, rather than trying to force it to conform to one's conceptions of it?

In addition to influencing the topic of my research, the notion of *no-separate-self* influenced my choice of research methodology. How could I proceed to research this topic acknowledging the interrelationship of all things and the impermanence and relativity of our conceptual notions?

Being Unbound by Concepts

I decided to look to the nondual traditions for philosophical guidance. I began with the ethical wisdom of the Buddhist tradition and the precepts of the "order of interbeing" which are outlined by Fred Eppsteiner (1988) in the book titled *The Path of Compassion: Writings on Socially Engaged Buddhism*. The first two precepts, which address questions of knowledge and truth, have both practical and ethical implications for researchers and theorists. The first precept is: "Do not be idolatrous about or bound to any doctrine, theory, or ideology, even Buddhist ones. …Systems of thought are guiding means; they are not absolute truth" (1988, p. 150). The second precept states:

> Do not think the knowledge you presently possess is changeless, absolute truth. Avoid being narrow-minded and bound to present views…. Truth is found in life and not merely in conceptual knowledge. Be ready to learn throughout your entire life and to observe reality in yourself and in the world at all times. (Eppsteiner, 1988, p.150)

Interpreted in the context of research, the precepts suggest the importance of sustaining the regeneration of meaning and guarding against the tendency toward becoming rigid and fixed upon particular interpretations.

Therefore, "the full truth of things can never be the conscious property of any one person or group" (Smith, 1991, p. 202). This imparts a great sense of humility on me as a researcher. It means that my interpretations never provide the final word—they reside in an ongoing conversation with a living topic (which includes others). My interpretations tell a story that conveys my understanding of a specific topic in the context of a specific time and place. Admitting the interpretive nature of this inquiry, and expressing it in the writing of the research is not the admission of weak research but is an attempt to embody a kind of scholarly compassion, which invites questions, conversation with others, and a sense of the ongoing journey that this topic brings. It is an attempt to practice the ability to engage with difference and to allow the expression of perspectives often overlooked and marginalized.

As Smith (1991) states, the hermeneutic imagination mediates meaning across "boundaries and differences, whether those boundaries and differences be concerned with gender, race or ideas" (p. 203). Although the hermeneutic imagination is linked to the lineage of thinkers who established "hermeneutics" as a field of inquiry,[6] the spirit of the hermeneutic imagination, which strives to remain open to diverse systems of thought and inquiry is beyond this particular lineage. Thus the hermeneutic imagination requires the opening and renewal of the hermeneutic tradition itself by engaging in conversations outside the boundaries of dominant Eurocentric thought. Certain philosophical traditions of the East will be especially significant in this work because they provide alternatives to Western dualism and practical means to overcome it (Loy, 1997). Perhaps Westerners can "find in the Asian traditions of inner cultivation and meditative sensibility deep relief from the hyperactivism and personal striving that are celebrated virtues of capitalist culture" (Smith, 2006, p. 36). The Buddhist "precepts of the order of interbeing" which stress the ongoing discipline of opening to life provide such relief along with an ethical basis for research founded on the hermeneutic imagination.

Engaging in Interactive Discipline

The precepts suggest that practitioners take up the ongoing, continuous challenge of "observing reality." This kind of observation requires discipline that is interactive: sensitive and open to the "otherness" in experience. Research that is narrowly bound to a particular ideology limits the opportunity for new understanding and continued conversation; it shuts down the generative process of interpretation. Therefore, the kinds of inquiry that move "against the *stasis* inherent in objectivism and literalism" and support "the transformation of self-understanding" (Jardine, 1998, p. 49) also support the deeply ethical implications of the precepts. The kind of "ideological" openness called for by the precepts requires, on the part of the researcher, the ability to mediate between new and changing life (research) situations and the established texts of one's current understanding. This kind of discipline guards against identifying too strongly (and blindly) with a particular framework at the expense of other possibilities. It thus guards against the creation of ideological "enemies," which greatly limit the potential for continuing conversation. The kind of discipline involves engaging in a living dialogue with one's surroundings.

"Truth is found in life and not merely in conceptual knowledge. Be ready to learn throughout your entire life and to observe reality in yourself and in the world at all times." When I read this precept I wondered how I would be able to put it into practice while collecting data and conducting research. I first became aware of the importance of this precept while conducting research for my Master's thesis. My thesis was based on interviews with teachers as a means of deepening my understanding of the experience of care in pedagogical situations. What I discovered was that, although in my proposal the interviews were to form the basis of my data, in actuality, they only amounted to a small portion of the wealth of data I was able to collect. Much of the data for my thesis came from unexpected sources: my own experiences in the classroom and with my children at home, incidental conversations with friends, and unexpected insights that occurred while living my day-to-day life. Life outside of the safe parameters of formal data collection allowed for paradox, interruption and surprise. These disruptions of understanding allowed me to develop and deepen my research in ways that the interviews did not. I discovered that the more the interviews were contrived and controlled the more they allowed me to keep the data in agreement with previous conceptual knowledge.

And so with my doctoral research I decided to attempt the kind of research that would not require the creation of contrived research scenarios, such as interviews, since I would be "ready to observe reality in myself and in the world at all times." I decided to proceed with data collection as a way of living my life by engaging in a living dialogue with situations and events that pertain to the topic of the research. It could be said that I was deciding to do the research on my own, as a philosophical inquiry. However, the specific kind of philosophical inquiry that I hoped to undertake would not be limited to my "subjective" opinions. The precepts of the order of interbeing begin with the assumption that I cultivate an awareness of life beyond my personal thoughts. Such a way of proceeding involves cultivating an awareness of "other."

> It is the look of the other which commands respect…. Something, someone stirs here, over which we have no control. There are powers and gods here which elude our domination…. Something, who knows what, is at work, *en-ergon*—in play here which we cannot bring within the horizon of our familiar constructs and convenient systems of placing. We are dis-comforted, dis-concerted, de-centered, dis-placed. Stable structures shake loose…. We are brought tripping before the mystery (Caputo, 1987, p. 276).

Resting on the assumption that life eludes our familiar constructs and convenient systems of placing, the notion of data can be understood differently—outside the limitations of subject/object dualism:

> If we play for a moment with the etymology of "data," we find that it originally means 'that which is given' or 'that which is granted.' Inquiry must open itself to that which is given or granted. It must be able to listen or attend to that which comes to meet us, just as it comes to meet us. Inquiry need not prepare itself by arming itself with methods which demand univocity and clarity. Rather, it must do what it has always claimed to do—it must 'gather' data. This metaphor should not be lost. What is given or granted is precious and delicate, and it must be gathered with all the love and care with which we gather the fruits of the earth, careful not to do violence, careful not to expect too much, prepared to wait…. [This gathering] must take its cue from that which is given as to how the gathering must go. There is nothing we can do to *guarantee* that this gift will be given." (Jardine, 1998, p. 30)

If the gathering of data must take its cue from that which is given as to how the gathering must go, the researcher must also develop patience and a sensitivity to life experience as it happens. This does not mean that individual will/effort is always fruitless; it simply means that research should also respect spontaneous occurrences—disruptions of expectation that could not have possibly been known in advance.

Perhaps the most important data-collection device in which I was allowed to respect spontaneous occurrences was keeping an ongoing journal of impressions from my life experiences pertaining to the topic of research. For a period of about one year, I wrote in the journal everyday. Included in it were impressions from each day, situations I had observed or participated within. Also included were memories of previous experiences and conversations that described the experiences of others— experiences that revealed life in ways that seemed very relevant to the topic.

During this time I was also engaged in extensive reading on the topic of the research and I also kept a journal of insights and reflections on these readings. The interaction between the readings and my own life experiences allowed the research to grow and develop. Being observant of the topic in my own life provided greater depth of understanding of the concepts I was reading. Deepening my knowledge of the topic by engaging in the wise words of authorities also helped me to perceive ordinary events with renewed insight.

Therefore, conversation with written texts has been an integral aspect of this research. Written texts have provided rich textures of life in the form of stories and poems as well as insights into life in the form of commentary. This conversation with different texts has been ongoing throughout the entire inquiry and not removed from the research process. For this reason I have not included a separate literature review. However, the reader may appreciate greater insight into the link between key readings, which are not discussed at great lengths in the thesis, and the development of my thinking. Therefore I have included in Appendix A, a short description of texts that influenced the development of this research, which briefly explains their significance.

After a period of about a year of data collecting, I began to read my journals with a critical eye, interpreting what I read in the light of my growing understanding of the topic. I began to formulate a rough outline of the thesis on the basis of major themes that seemed to be emerging in both the journals and the readings. I pulled out the most telling and vivid examples from life experience and re-wrote them as narrative, first person accounts. I wrote most of them as if I was the one speaking so that they would share a certain anonymous similarity and be less distinguishable from the rest. I also changed and removed incidental details that would identify the speaker in any way. These examples appear throughout the dissertation as brief narratives written in italics. Along with excerpts from poetry and literature, these narratives provide examples of lived experience, depictions of life that give voice to subtleties that may elude conceptualization.

After formulating the content of the dissertation into a general piece, I began to divide the content into sections. My next objective was to elaborate and develop each section, beginning with locating the topic within its cultural and historical context. I began this task by looking for recurring themes in my journal entries, keeping the question of the cultural/historical location of the topic in mind. These themes emerged in brief examples of ordinary daily happenings as they were recorded in my journal, examples that were telling of the topic in its context in current culture. What these instances revealed were some of the ways in which current Western culture discourages the awareness of the self as interrelated and connected with all things. I grouped these examples into the themes, which later developed into the essays in Part II of the dissertation titled *Cultural and Historical Contexts*.

I decided to use an essay-style of writing for this section since it allowed me to briefly examine different aspects of a larger general phenomenon. This style also allowed the flexibility of using narrative, poetry and literary examples as a means of weaving glimpses of life into philosophical discussion. I also chose this style of writing because my intention for this section was not to claim a lack of bias. As Schubert (1991) states, the curriculum scholar using the speculative essay as a mode a research "often strives to convert the reader or at least to persuade" (p. 61). Schubert describes the essay style of inquiry as short pieces that use analytic, interpretive, and /or critical literary style rather than highly rule bound forms of inquiry. Schubert refers to Dwayne Huebner's call for new languages for curriculum that "illuminate dimensions of classroom meaning, transcending the usual technical and scientific languages" (p. 67). Schubert states that "it is in the most neglected languages of aesthetic and ethical inquiry that Huebner sees the greatest potential for more comprehensive, penetrating and flexible insight into curricular phenomenon" (p. 67) and he explains that the essay form allows that kind of flexibility "because an essayist may write by interacting with a complex and ever-changing situation" (p. 67).

In keeping with the assumptions underlying every aspect of this research, Part III is also animated by the dynamic between life and one's interpretation of it. In contrast with the essays in Part II, Part III however looks more closely at day-to-day life. At the core of Part III are several narratives of experience that illustrate living aspects of relationships between adults and children. My intention in Part III is to use the narratives to depict human experience as it is lived as well as to open up a conversation about human experience within the context of the topic of research. Part IV builds upon Part III. It consists of two essays which discuss the pedagogical implications of cultivating a sense of nonduality. Chapter Ten looks more closely at how one's interpretations may determine one's world, and it looks at the possibility of broadening one's awareness, from the perspective of Asian Wisdom traditions. This dynamic between life and one's interpretation of it (and its pedagogical implications) is discussed in the concluding essay (Chapter Eleven) which brings together important threads from throughout the thesis.

This research rests on the assumption that there is no single, perfect research methodology. This assumption allowed me, as researcher, the ability to adapt to the requirements of changing circumstances. Therefore it does not completely reject any particular methodology. Even though I argue the importance of being open to understanding that is beyond pure logic or reason, this does not imply that logic and reason were not important in the process of forming this dissertation.

As an interactive practice, this inquiry could be described as the writing of a particular story, drawing upon various methods as they become appropriate and useful in service of illuminating the topic. The intent of this research is not to provide a final objective account of something but to provide an interpretation that admits its own contextual and temporal nature. If this research could be described as a story (a particular philosophical interpretation or depiction of life) how can it be evaluated?

The value of this kind of research lies in what it opens up for the reader, it is concerned with provoking "new ways of seeing and thinking within a deep sense of tradition, bringing about new forms of engagement and dialogue about the world we face together" (Smith, 1991, p. 202). Another way to examine the value of this research is to return to the ethical location of the self within life's vast web of interrelationship. According to Buddhist notion of dependent co-arising, every thought, act or deed affects everything else, or stated differently *the center is everywhere*. From this perspective, the key question to ask when a particular interpretation or research inquiry is brought forward is, to what extent does this particular interpretation support the continuance of life?

The writing of this "story" required a particular kind of discipline, the hermeneutic discipline as suggested by the Buddhist precepts. Several drafts of each chapter and the entire thesis were written before arriving at the final result. This intensive period of writing was guided by the goal of providing a generative and insightful interpretation of the topic. During this period of writing (about two years after the more formal data collecting phase), I continued my practice of "observing reality in myself and in the world at all times" therefore I continued reading on the topic and noting its existence in ordinary experience. Part of the discipline of this research (and perhaps the most difficult aspect of it) was resisting the urge to rush through the process of writing. I had to resist the urge to separate life and research which meant granting myself the permission to live—the permission to spend valuable time with my children and my family, to really be present with them as opposed to being a tired, overworked, stressed-out and distracted writer.

I will now discuss in more depth the main philosophical issues pertaining to this research: *The Relative Nature of Conceptual Truth* and *The Experience of Truth.*

The Relative Nature of Conceptual Truth

My interest in Buddhism has influenced the way I understand truth and therefore the kind of truth this inquiry proposes to share. As the precept states: *Truth is found in life, not merely in conceptual knowledge.*

The Western tradition in the case of the enlightenment has developed the assumption of a specific notion of truth—a truth that can be secured and fixed *apart* from engaging with the world. This assumption, which is rooted in "the tradition of consciousness[7] shapes "decision-making as fundamentally a form of arbitration over the correctness or appropriateness of ideas … and the truth of things is defined according to the standards of orthodoxy such as science or communal tradition" (Smith, 1991, pp. 195, 196).

However, if "truth" is understood in relation to the context in which it is proclaimed,

> We cannot "know" truth except through its "effects." Truth is not *relative* (in the sense of "truths" proclaimed by various individuals and societies are equal in their effects) but is *relational* (statements considered "true" are dependent upon history, cultural context, and relations of power operative in a given society, discipline, institution, etc.). (McLaren, 1989, p.182)

In this case, what is commonly accepted as true "should be analyzed on the basis of whether it is oppressive and exploitive" (McLaren, 1989, 182) since any dominant truth is defined by what it excludes and represses. This involves accepting the illusion of absolute truth and facing the realization that life can never be contained or ultimately grasped in this way.

What this means for the writing of this inquiry is that it is obliged to acknowledge that the absolute "truth" or "factual accuracy" of this study will not be determinable since it does not claim to provide an unbiased representation of meanings or events. As a worded event, this inquiry is a creative endeavor that openly recognizes its own constructed nature. This recognition resists essentialism and engenders sensitivity to the implicit otherness in human experience. "Interpretive work, properly understood, entails a deep veneration of the full multivocity of the world as it comes to meet us, even below the neck…. The world is lived/experienced as full of signs and signals, full of potentialities and powers that are not of our own making and are not reducible to ourselves" (Jardine, 1992, p. 159). There is thus an obligation to express subtleties that may be glossed over by rational language.

While rational language is itself not problematic, what is, is the human tendency to use rationalization as a means of anchoring reality and shutting down the interpretive process—the awareness of the constructed nature of all conceptualizations. In contrast with rational language that assumes neutrality,

> A narration is never a passive reflection of reality. At the same time, it must always be truthful if it is to unwind beautifully. Truth, however, is not attained here through logocentric certainties (deriving from the tendency to identify human telos with rationality). (Minh-ha, 1991, p. 13)

Narrative and poetic language can be useful interpretive tools since they express "truth," but not through achieving literal certainties. I therefore decided to include in this research styles of writing that openly "perform"[8] and strive to express meanings lost due to the "illusions of pure reason" (Caputo, 1987). This inquiry thus includes poetry, poetic language and narrative examples of everyday life. As imaginative genres, these do not intend to fix meaning or to provide literal interpretations. These genres challenge us to admit the limitations of language; they attempt to express experience that is inexpressible using conventional reason alone. Allowing room for paradox, they escape the tendency to pit "this" against "that." "Poetic language, like visual and performance art, among other imaginative genres, offers meaning in open, unending ways, "destabilizing thereby the speaking subject and exposing the fiction of all rationalization" (Minh-ha, 1991, p. 441). Again this does not mean that I reject the language of reason (the language of reason can be helpful at times, even to show the limitations of this language), it means rather that I openly admit the constructed nature of all language.

The Buddhist precepts that emphasize the relative nature of conceptual truth are compatible with postmodern notions of research that resist essentialism and the creation of hierarchies of meaning since

> Postmodern philosophy is … usefully regarded as a complex cluster concept that includes the following elements: an anti (or post-) epistemological standpoint; anti-essentialism; anti-foundationalism … rejection of the picture of knowledge as accurate representation; rejection of truth as correspondence to reality, rejection of … descriptions that are thought to be unconditionally binding for all times, persons, and places…. On the positive side one often finds the following themes: its critique of the notion of neutrality and sovereignty of reason—including insistence on its pervasively gendered, historical and ethnocentric character; its conception of the social construction of the word-world mappings; … [and] its dissolution of the notion of the autonomous, rational subject. (Audi, 1999, 725)

Along with postmodern philosophy, the Buddhist precepts also encourage researchers to question the desire to achieve final, certain, de-contextualized conceptual foundations of truth. The precepts suggest engaging in the discipline of letting go of the desire for things to conform to our preconceptions—engaging in the practice of living with the contingent, contextual and relative nature of our theories. For theorists, this implies resisting the desire to achieve a moral high ground *apart from the everyday* and resisting the desire to achieve a sense of power by striving for philosophical control. Caputo describes this kind of discipline as the old and difficult art of "letting be" and cites others who have attempted it:

> Heidegger's meditations on play and Derrida's exuberant demonstrations of textual play are emancipatory acts of protest against the momentum of the growing forces of control and concentrations of power. Foucault and Adorno, Kuhn and Feyerabend, Heidegger and Derrida represent important delimitations of normalization, regulation, and manipulation, ways to check the rule of the police. They speak in the name of letting-be … which is an old and difficult art. If what is called reason is always exercised within networks of power, then any really reasonable idea of reason must include a vigilance about power. It should proceed from an

> acute sense of letting-be, which lets reason play itself out, which listens to dissent, continually exposing what is called reason at any time to its other…. (Caputo, 1987, p. 233)

Exposing the limitations of reason implies that reason itself is contingent and dependent on its other. Such letting be is an attempt to expose "the dangerous illusions of pure reason and pure logic which lull us to sleep about the real interests by which reason is always subverted" (Caputo, 1987, p. 234). It is an attempt to disrupt the "principle" of reason, "an *arché* of unrestricted authority…. which declares its other irrational and seeks its exclusion" (Caputo, 1987, p. 234). The difficult art of letting-be, which Caputo describes, is vigilant about the kind of power that seeks to put an end to the "play" of meaning:

> The thought of the flux … makes us wary of power, of the will to impose a scheme which we know to be no more than fiction, at times useful fiction, at times a dangerous one. The thought of the flux puts us on the alert to the exercise of power … and so by an ethics of dissemination, I mean an ethics bent on dispersing power clusters, constellations of power which grind us all under. (Caputo, 1987, p. 260)

This suggests that "letting-be" as a researcher involves being on the alert to the "fiction" of all rationalizations, to become observant of one's own tendency to become comfortable with dominant rationalizations. As Minh-ha (1991) states, "To disrupt the existing systems of dominant values … is not merely to destroy a few prejudices or to reverse power relations within the terms of an economy of the same. Rather it is to see through the revolving door of all rationalizations and to meet head on the truth of that struggle between fictions" (p. 6).

The Experience of Truth

This recognition of the futility of meaning (or the desire for meaning) points to the human sense of powerlessness and may leave a fear of anarchy. There may be an inclination to assume that because meaning cannot be ultimately controlled, there are no shared values or truths among us.

The question of epistemology which asks, is it possible to know that something is true, beckons, since modern Western culture has been formed on the basis of the assumption that in order for knowledge to be considered true it requires objective verification. It is often assumed that knowledge is true when it falls into one of two categories:

> Since the seventeenth and eighteenth centuries, a posteriori knowledge has been widely regarded as knowledge that depends for its supporting ground on some specific sensory or perceptual experience; and a priori knowledge has been widely regarded as knowledge that does not depend for its supporting ground on such experience. Kant and others have held that the supporting ground for a priori knowledge comes solely from purely intellectual processes called "pure reason"…. Knowledge of logical and mathematical truths typically serves as a standard case of a priori knowledge. (Audi, 1999, p.725)

Since Kant there has been a tendency to divide knowledge into two categories, that which can be verified through empirical study through sensory/perceptual experience (a posteriori knowledge) and that which can be subject to pure intellectual proof (a priori knowledge).

Yet, as postmodern theories have shown, intellectual knowledge (as in reason) is not "pure" and empirical studies of perceptual experience are not "purely" objective. One cannot ever know for *certain* that something is true with our intellect, through conceptual processes, due to the endless circulation of signifiers. "Knowledge … must be seen as actively constructed—as culturally and historically grounded, as laden with moral and political values, and as serving certain interests and purposes" (Howe, 2001, p. 202). Therefore, knowledge cannot be wrestled free from ethics. It is at this point that one may conclude that postmodern theories emphasizing the continual dissemination of meaning are nihilistic. However, must the assumption that truth cannot be abstracted and finalized by reason lead to the conclusion that there is no possibility of experiencing any kind of "truth"?

It is at this point that nondual systems of thought provide a valuable antidote for the Western tendency toward over-intellectualization since they stress that beyond conceptual processes there can be the *experience* of a truth that cannot be conceptualized in any way. These systems distinguish between discursive attempts to conceptualize life and the experience of life itself. On the level of discursive conceptualization, there can be vast differences in values and beliefs—differences that seem insurmountable and irresolvable. While these differences point to the limitations of language in relation to experience, they need not be interpreted as proof that there are no shared truths among us. For example, Low (1989, p.151) addresses the experience of ultimate truth (or "God" as understood within different religious interpretations) and the relationship between the experience of "truth" and the human will. He explains that, for example, Zen Buddhist interpretations can exist harmoniously with Christian beliefs when there exists the understanding "that the only way to union with God is through letting go of images, thoughts, and forms of God" (Low, p. 151). However, for some Christians and Zen Buddhists, differences seem to prevent the acceptance of a common truth. For example,

> [T]here are Christians for whom the important fact is the uniqueness of Christ as the only true manifestation of God-as-man. And there are Zen

> Buddhists for whom what matters is that practice should be carried on according to a strict model and that rituals should all be unequivocally Buddhist. For these Christians and Zen Buddhists there can be no rapprochement. But in either case it is unwise to try to bring about a merging of Christianity and Buddhism; what is needed is to *explore the ground that is neither Christian nor Buddhist* (my emphasis) (Low, 1989, p. 151)

Low's example expresses the possibility of a deep, unvoiced kinship that we *already* share with others (Jardine, 1998), the existence of "truth" that eludes description. Within the nondual traditions there are various examples of the understanding that the "truth" that can be named and held on to is not the ultimate truth.[9] Even the distinction between relative and absolute truth is refuted by nondual wisdom since it is understood that "truth" is the very nature of *all* experience and can therefore be realized in *all* things (Park, 1996, Loy, 1997).

According to the nondual traditions, truth must be continually realized in the ever-changing web of relationships in which one exists. In other words, clinging to one's version of "truth" makes one unavailable to that which is outside one's belief system. In Zen Buddhism, there is a teaching that speaks to this issue, which says, "If you meet the Buddha on the road, kill the Buddha."[10] In other words, if you meet the truth that can be named and held onto, destroy it—look at that which you are clinging to and step beyond it.

From the perspective of the Buddhist precepts there *is* "a 'truth' to be had, an understanding to be reached, in the provocative, unmethodical incidents of our lives" (Jardine, 1998, p.39). However such truth cannot be secured apart from life, and is therefore considered despoiled and thus left out of consideration by the methodical severances requisite of empirical work (Jardine, 1998). The attempt to study human experience through the creation of empirical scenarios requires the employment of methodological severances between researcher and researched, between concepts (perceived ideals) and the actualities of experience. These severances objectify human experience when there is no intention to do so. Even when one claims that one, as researcher, is not privileged to judge one's participants and one therefore alters one's methods by removing or trying to limit interpretations, the unspoken "ideal" present in empirical research scenarios exerts its own power. "Once produced, essences produce despair in those who fail to live up to them (and also produce a hope to be *elsewhere*, living like *them*, doing *that over there*)" (Jardine, 1992, pp.161, 162). Research scenarios based on methodical severances, which assume that truth can be secured apart from living experience, create a dualism separating life as it is lived and life as it is researched. Therefore, as a researcher, I have strived to engage in "a process of inquiry that transcends the problem of reducing human experience to an objectified commodity, a snare of all formal systems of inquiry" (Schubert, 1991, p. 70).

The assumption that truth can somehow be secured apart from living experience and that one can control its arrival (by arranging interviews with research participants, for example) privileges human will and desire at the expense of that which is beyond it. There is, within the hermeneutic tradition a response to the question of desire for meaning and can be found in Gadamer's (1995) statement that understanding arrives "over and above our wanting and willing" (xxviii). This response attempts to undercut the desire that tends toward both nihilism (there is nothing beyond human will) and fundamentalism because it assumes that understanding/truth transcends the limited attempt to pin it down. What is called for, then, is openness to difference and contradiction, openness to that which stretches beyond the limits of current, comfortable or ideal understandings—to life in *this* moment.

What this means for this inquiry as a written text, is that it can only provide truths that are partial, that there is no method or procedure, or writing style that can protect the researcher from this predicament. It also implies that any version of truth represents an interpretation, a mediation of life. In other words the researcher always mediates "data." Admitting this, I therefore also admit that "I" am present in the study. This does not mean, however, that *I* am the topic of the study. As an interpretive inquiry this research is not autobiographical. The interpretation is not about *me*, not about *my experiences per se*, but rather about *that* which I have experienced—*that* which others have experienced as well. Nor is it a pure account of *others* significant words since these words have been interpreted within the context of a particular topic of study. Thus the subject matter itself has something valuable to contribute to the inquiry. Trinh Minh-ha (1991) addresses this question of subjectivity by asking, "Who speaks?" and responding, "it-speaks-by-itself-through-me" (p.12) as a way of "foregrounding the anteriority of the tale to the teller, and thereby the merging of the two through a speech act" (p.12).

> A text which [is] decentralized, divests itself of Presence and circulates like a gift. In order for a life to sustain another life, the hand should have the right touch—neither disengaged nor possessive—or the "author" should let herself be traversed by the other…without trying to seize it, catch it, or suffocate it by her presence…. De/personalization or non-obstruction is not a loss; it allows the emergence of possible being. (Minh-ha, 1991, p.144)

Therefore as a researcher I must strive to remain humble, aware that the "story" of which I am telling is always beyond "me."

Acknowledging that the truth contained in these pages will always remain partial and incomplete, I have had to let go of the desire to achieve pure and essential truths. I have, however, attempted to write words with the potential to take us beyond the limits of our discursive assumptions, words that evoke a truth that is beyond the words themselves. Therefore the validity of this inquiry will not be determined by the factual accuracy of the statements found therein but by the effects of those statements—the difference they make in the way life may be interpreted. Perhaps this is what Helene Cixous meant when she wrote "To write only has meaning if the gesture of writing makes fear retreat" (Cixous & Calle-Gruber, 1997, p. 26).

On the Way to "Truth"

On my journey as researcher—from my early critique of modernist inquiry, my growing interest in hermeneutics and postmodern theory to the influence of nondual philosophy—the notions that most deeply influenced the process of this research are the Buddhist precepts of the order of interbeing which stress the fluid, contextual nature of truth and the ethical importance of engaging in the ongoing discipline of realizing it.

Both the topic itself and the *way* of the topic acknowledge the elusiveness of truth and its need for it to be awakened in life experience. I have been humbled by the inexpressible nature of this research endeavor yet compelled to make an attempt, always aware of the limitations of language. The poet Rumi has said "*Close the door of language and open the window of love.*[11]" In a written inquiry like this one, opening the door of language is the only way to discuss the possibility of moving through that door in order to "open the window of love."

PART II: HISTORICAL AND CULTURAL CONTEXTS

CHAPTER THREE: PATRIARCHY AND THE REPRESSION OF THE EMOTIONAL AND PHYSICAL BODY

It has been a busy evening. Finally, now that the children are asleep, I can begin to write. But it's late; I'm already tired and I have so much to do. I shake off these thoughts and start my computer. Immersed in writing, hours pass without notice.

I rub my burning eyes then glance at my watch. "I'll have to finish tomorrow, I tell myself, "when I have the energy". Once in bed I sigh, relieved to be resting at last. Sleep just comes...

Then I hear crying. My baby is awake. I squeeze my eyes shut. No. This can't be happening! Not tonight! I can't do this tonight. I pause. Maybe if I just wait he'll go back to sleep. I wait some more.... The cries do not stop. No, they increase. This noise has got to stop! Half asleep, I go to my son and like a zombie I try to get him back to sleep. I offer him milk over and over and over, while my head pounds with the sound of my own thoughts: "Why won't you just drink your milk and go back to sleep? Why are you making this so hard? Why tonight? How will I work on my paper tomorrow without getting enough sleep tonight? Please go back to sleep! I'm so tired!"

I look down at my son. His puffy red eyes are pleading, begging for comfort. When I see this I get up and carry him. His crying body is heavy, tense, hard to bear. I hold him and walk.

> *Hours have passed. I am no longer rushed to get him to sleep, no longer rushed to get sleep myself, no longer rushed to do anything. I feel a strange acceptance of everything. My son is breathing quietly and rhythmically now. He is asleep. My body is exhausted, yet this too is strangely OK.* (Wilde, 2003, pp.115, 116)

Our kinship with children is a delicate matter that requires special attention. The notion of no-separate-self relates to an aspect of relationship that is devalued in the "business" of adult life burdened by the desire to execute individual expectation. It is the possibility of being available to what life may be asking of us without fighting or resisting what is happening. Being a researcher/writer and, at the same time, a mother of two children has constantly challenged me to remember the value of surrendering to life in this way. There is the ongoing tension between deadlines/expectations and life's unpredictability. For the past two nights, my son has woken up screaming, crying relentlessly and calling for me. He has not been ill, so I've assumed that he's been having nightmares. Moments like these I feel pushed to the limit: I have deadlines and I need to be alert in order to write well. I don't want him to need me now, in this way. I want to crawl into bed and cover my ears with a pillow…. However, when I just take care of the moment… the gift of peace arrives (usually I am surprised by this) along with a sense of compassion toward my son. He is no longer the "enemy," he's just a little boy, who in his own unique way reminds me to accept the way life is unfolding in *this* moment.

The notion of surrendering to life is the letting go of "enemies": that which I believe to be the cause of my distress in the moment. In the case of my sleepless son, when life was no longer something to be overcome and conquered, I could be with it just as it was. With less resistance to what I believed to be the cause of my distress, I was freed to face the difficulty in front of me. From the perspective of the Asian wisdom traditions, surrender in this sense is not weakness, but living in such a way that the struggle for power is no longer necessary: since by facing challenges in this way—in accordance with the moment—I am free to live in a way that supports "me" as well. In Taoism, this paradox is expressed by the following phrases: "Because he is free of private interests … [the sage] can accomplish his private interests" (Tzu, 1990, p. 66) also, "Abiding in softness is called strength" (Tzu, 1990, p. 21).

The following essay comments on the possibility of living in accordance with life—as no-separate-self—by illustrating some of the ways patriarchal aspects of Western culture resists it. In this essay I interpret patriarchy as the repression and denial of the surrender that allows us to live more fully in accordance with our bodies and with the natural world that inhabits them. I also propose that the Western mind, which tends toward imposing thoughts *upon* nature, *upon* feelings, *upon* others, can become open to the possibility of surrendering to the moment, in response to what is. From this perspective, an alternative to patriarchy may be described as an ecological standpoint, not just as an intellectual concept but also as a way of living that does not repress the emotional and physical aspects of life, that the expression of compassion is experienced in the body. One of the aims of this essay is to provoke awareness: to shed light upon some of the ways Western patriarchy may manifest itself as a denial of the human interconnection with the natural world. Perhaps becoming aware of the fragmented "habit of mind" that patriarchy assumes may allow greater openness toward that which is being repressed, enabling more wholeness in adult relations with children.

The Basic Pathology of Western Civilization

It could be said that only a race in drastic denial of its interdependence with all things and beings could be devastating the environment as blindly as some scientists and scholars suggest.[12] This denial is tied to the structure of Western culture, which separates the sacred from the natural world (Berry, 1988), viewing nature as a lesser "thing" to be conquered. The will of the individual self, disconnected from the body, from nature, desires control over the forces of nature (Berry, 1988). In *The Dream of the Earth*, Thomas Berry (1988) identifies a new interpretation of Western history through the concept of patriarchy, which includes prepatriarchy (the matricentric period of Old Europe from 6500 B.C. until the Aryan invasions around 3500 B.C.), patriarchy (the Western civilizational process of the last five thousand years) and postpatriarchy (the ecological period). He states:

> The term *patriarchy*, used to designate the deepest and most destructive level of determination in the Western perception of reality and value, has not been formally adopted into the language. Yet this designation can be proposed as the most available and most appropriate term for this situation.... Through this term, as one of its main instruments, efforts are being made to identify the source and then to terminate the destructive course of human affairs that has emerged within the Western civilizational process and which now threatens the survival of the planet in all its basic life systems. (p. 141)

According to Berry (1988), *patriarchy* indicates the basic pathology of Western civilization, stressing the need to address the plight of women, the total civilizational structure of society and the state of the planet itself.

Berry (1988) describes patriarchy as the envisioning of the human and natural worlds as subject to the strife for power, created through the division between men and women, between the strong and the weak. He implies that the personal conquest of that which is *other* lies at the root of patriarchy, emphasizing brute strength, aggression and the domination of perceived threats to the self. Given this interpretation of patriarchy, the notion of surrender, which implies completely letting go of resistance, is repressed. Within patriarchy, surrender is viewed to be weak; it is understood dualistically in opposition to action. This perpetuates the dualism of self and other and the battle between submission and aggression, between me versus you.

Compassionate Interconnection: Beyond Hierarchy

Yet, surrendering to life (no longer resisting it) because one realizes one's inseparability from it, frees one to act in a way that is beneficial for both self and other (Loy, 1993). This notion of no-separate self thus provides an alternative to hierarchy. When one realizes that one is even that which one despises, one is no longer conflicted, no longer divided against others and aspects of the self. In the poem *Please Call Me by My True Names*, Thich Nhat Hanh (1993) illustrates this notion:

> *Do not say that I'll depart tomorrow*
> *because even today I still arrive.*
>
> *Look deeply: I arrive in every second....*
> *to be a bud on a spring branch,*
> *to be a tiny bird, whose wings are still fragile,*
> *learning to sing in my new nest,*
> *to be a caterpillar in the heart of a flower,*
> *to be a jewel hiding itself in a stone....*
>
> *I am the 12-year-old girl, refugee on a small boat,*
> *who throws herself into the ocean after being raped by a sea pirate,*
> *and I am the pirate,*
> *my heart not capable yet of seeing and loving....*
>
> *Please call me by my true names,*
> *so I can hear all my cries and my laughs at once,*
> *so I can see that my joy and pain are but one.*

Please call me by my true names,
so I can wake up,
and so the door of my heart can be left open,
the door of compassion. (pp. 31-33)

In the poem, Hanh has made nothing *other* than he is; his heart has surrendered to all things. This does not mean that he condones violence but that in order to act on behalf of peace he needs to wake up: he must heal the violence in himself if he is not going to contribute to the harm already done. Commenting on his poem, Hanh said, "We seem to believe that our daily lives have nothing to do with the situation of the world. But if we do not change our daily lives, we cannot change the world" (1994, p. 34). Hanh suggests that our minds, which tend toward resisting the world, perhaps because it often does not conform to our desires, can become open to the possibility of facing what is. The poem implies the possibility of responding to difficulty/difference with the unshakable inner steadiness that does not shrink from or reject anything. This is contrary to the patriarchal assumption that compassion is weak. Compassion in this sense is characterized by fearlessness and *courage* (derived from the French term *cuer*, meaning *heart*).

However, operating as a hierarchy, patriarchy assumes that some things are more sacred than others. Patriarchal imagery orders the world by placing the divine heavenly realm at the top, divided from earthly matter, which exists at the bottom. The repression of the body and sexuality in favor of spirit has manifested as the good/bad splitting of male and female—the male identified with that which is of "higher" value and the female with the "lower" matter. "The tell-tale terms [within patriarchy are]…: mind *over* matter, men *over* women, and consciousness *over* body…. The male feels he must impose order on the inchoate and the … *lower* matter" (Bruce Wilshire, 1990, p. 259). The patriarchal structure within Christianity historically allowed men the authority to enforce "the will of God," on the "lower" natures of women and children. Yet, along with the relative differences manifested in nature, one can become open to realizing that there also exists within all things a connection with the source of life—rendering all things sacred. In this context, patriarchy could be described as the repression of the experience of integration with the "Great Cosmic Wheel of the universe," (Berry, 1988, p. 25) that moves and breathes life into all things in the natural world. Separated from one's nature and the nature in which one is sustained, one may desire to fix and control that which is beyond one's separate desires: the movement of life and death. In this interpretation, that which is repressed within patriarchy is surrender: the relinquishment of the struggle against life, the realization that the struggle against nature is a struggle against the self.

Yet, the patriarchal urge for dominance fails to acknowledge this. For example, the continued use of aggression, violence, war, and the accumulation and use of weapons, further the destruction of the natural world, causing harm to all of us, including the ones we strive so aggressively to protect from harm. And war always falls short of what its driving force seeks:

> [T]he acting out of unconscious impulses, whether it occurs on the individual scale or collectively in wars and revolutions, does not result in transformation as would their full conscious experience, since insight and therapeutic intention are missing….The most triumphant external victory does not deliver what was expected and hoped for: an inner sense of emotional liberation and spiritual rebirth. After the initial intoxicating feelings of triumph comes at first a sober awakening and later bitter disappointment. And it usually does not take a long time and a facsimile of the old oppressive system starts emerging from the ruins of the dead dream, since the same unconscious forces continue to operate in the deep unconscious. This seems to happen again and again in human history, whether the event involved is the French Revolution, the Bolshevik Revolution in Russia, or World War II. (Grof, 2001)

"Wars result in immediate death and destruction, but the environmental consequences can last hundreds, often thousands of years. And it is not just war itself that undermines our life support system, but also … what is being done to our environment in the name of 'security'" (Bertell, 2003). What will it take for us to awaken to the insight that transforms the roots of war? Perhaps the words of ancient wisdom can help us to understand:

> The struggle with [evil] must not be carried on directly by force. If evil is branded, it thinks of weapons, and if we do it the favor of fighting against it blow for blow, we lose in the end because thus we ourselves get entangled in hatred and passion. Therefore it is important to begin at home, to be on guard in our own persons against the faults we have branded. In this way finding no opponent, the sharp edges of the weapons of evil become dulled.[13]

These words are based upon the assumption that we are part of the world that sustains us, and when it is realized "we begin at home," *we* begin to live in a way that supports its continuance.

Breathing can be a reminder of one's part in the web of nature. It is a reminder that I am alive, but also that my body will one day die—ultimately the movement of life and death is beyond my control. The notion of *mother earth* provides an image of how one is sustained, nourished and supported by nature. Voices of the first world share the notion of inter-being and the importance of respecting and caring for the earth as one's mother:

> The mother of our songs, the mother of our seed, bore us in the beginning of things…. She is the mother of the thunder, the mother of the streams, the mother of the trees and all things…. She is the mother of the rain and the only mother we possess.[14]

These voices teach that when I learn to work *with* her I can awaken to a power that comes from paying attention, from listening, from being receptive ... *a power keener than the weapons edge.*[15] From this kind of attention perhaps I can wake up.

What I see when I wake up may not be what makes me feel good. Anne Cameron (1989) explains her own reaction to the destruction of the earth:

> Your redemption, if you need it, is inside yourself. You have a RIGHT to be angry! Use your eyes. Look around. Believe the evidence of your eyes. LOOK AT WHAT THEY HAVE DONE AND ARE STILL DOING! That is your MOTHER they are trying to kill. Of course you have the right to be angry. You're a disgrace to your mother if you aren't angry. Now take that anger, and use it as energy…. Start looking around at the dying streams and rivers. Wake up. Smell the exhaust, the fumes from the factories. Find out what they're putting in your food! Stop being like driftwood; it's often very decorative, it is sometimes quite beautiful, but in the final analysis it is only good for fuel…. This is no rehearsal, you know, this is IT: your life. There's no re-write, no "cut, try again." (p. 62)

Anne Cameron's essay is a call to action, potent in its expression of urgency. She urges the reader to use anger at the destruction of the earth to bring benefit to our world: "take that anger, and use it as energy".

Thich Nhat Hanh (2001) stresses the importance of transforming one's anger into something beneficial for both self and other: compassion. He stresses the necessity of being careful that one does not fuel the misperception that divides self and other. The angry logic of us versus them, "the drives that manifest themselves in subjective states of anguish … are the very drives embodied in the very economic, military, and political structures that influence the lives of the majority of the people on Earth" (Batchelor, 1997, p. 112). Possessed by these drives one may believe one has the moral right to say and do unthinkable things in the name of "justice." Therefore as Thich Nhat Hanh emphasizes, anger must be transformed into compassion.

The Buddhist view of mutual-co-arising and radical interrelatedness can minimize the conventional tendency to blame, even demonize others who are believed to be promoting the destruction of the earth (Barnhill, 2004). Can I ethically blame others when I am part of what is happening? As Wendell Berry said "a gathering of environmentalists is a convocation of the guilty" (Berry, 1972, p. 74). And as David Landis Barnhill states, "the interpenetration of life (pratitya-samutpada) includes billboards and boardrooms, peasants uprooted from their land as coffee is planted in their place. I live not just in interrelationship with the post glacial hills of Wisconsin but also the mountains of toxins spewed into the air to give us cheap, but very costly energy" (Barnhill, 2004, p. 55). Interrelatedness also implies tremendous responsibility since whatever I do has an impact on the entire field of the universe. Along with awakening to the earth's need to be healed I may need to awaken to *my own part in that process*. Perhaps then I may begin to understand that the work of healing my self is not separate from my commitment to the Earth.

As Anne Cameron's essay suggests the earth may require our collective awakening to its suffering—and the anger, disappointment; frustration and pain of this awakening may be unbearable.[16] Yet we can also take solace in the fact that this load is not ours to carry alone.

The Learned Denial of the Body

The building of Western civilization in opposition to nature reinforces the subjugation of women and children because the suppressed qualities of nature have been projected on to them.[17] Yet this severance may be destructive for men as well, although, due to different cultural conditioning, the basic pathology may tend to manifest itself differently in men and women—men becoming destructive toward others, women becoming self-destructive. For example, Miller (1990) describes three adults who had lost connection with their own vitality, which was seriously injured due to early child abuse—extreme cases of being subjected to someone else's desire to regain power. To survive as children, they had to suppress their rage, which did not disappear, but surfaced later in life as unconscious acts of aggression. Both of the men she described became compulsively violent toward others. The woman, on the other hand, directed aggression toward herself in the form of heroin addiction. Miller explains, "Christiane was forced to learn at an early age that love and acceptance can be bought only by denying one's own needs, impulses and feelings… at the high price of surrender of self" (1990, p. 121). Yet, according to Miller, all three tragic examples stem from the suppression of vital aspects of the self—unconscious rage that resurfaced as either self-destruction or the destruction of others. In all three examples, the victims lost touch with their own inner power, and thus felt compelled to regain it by conquering that in which their rage was projected.

Healing: Becoming Whole

In *Pornography and Silence*, Susan Griffin (Griffin, 1982) relates the loss of vitality in men and women to images of woman and body promoted by patriarchal pornographic culture: "[The woman, as depicted in pornographic culture] gradually unlearns all the knowledge of her body. … She is carefully schooled out of every bodily impulse" (p. 219). Her body is simply an inert object. This image of woman is also the story of the negation of the Self, the loss of connection to the Self through the splitting of body and mind, of nature and spirit. "Using the body of the woman as a stage, pornography plays out a drama to convince the mind that the language of the body and the language of the soul are at two opposite poles" (Griffin, 1982, p. 227). Griffin argues that such images of women are betrayals of human life and when one adopts them, something vital begins to die.

It is helpful in the context of Griffin's discussion of the destructive negation of the female self to discuss the notion of no-separate self, since it is sometimes misunderstood within Western contexts to imply only negation. As a nondual system of thought, the Mahayana Buddhist notion of *no-self* is not nihilistic; *no-self* is a negation of a sense of separateness which also implies infinite potential and abundance—an *affirmation* of everything. As Nishitani (1982) explains, the telos of the self is in all things. It is in the sense of *separateness* from all things that I am removed from this enlightened realization. When all things are sacred, I too am sacred. Thus retaining a notion of Self is appropriate perhaps, in cultures where women are oppressed and vital aspects of human beings are repressed (Klein, 1995).

The concept of True Self—as in the Vedic notion of *Atma* is helpful because it represents one's personal connection with the sacred within all things and the potential to cultivate strength without harming others. It is the Self that is not a separate self. *The Bhagavad Gita* (7: 26, 27) states,

> If individual souls do not know their own Truth (*Atma*), how are they to know the truth of … the Cosmic Soul? Why is it that people do not know this deep truth? Because as soon as they are born they are led to believe that the world around them is 'real.' They forget their oneness with Divinity and fall into a pattern of likes and dislikes that gives rise to all sorts of attachments, and aversions. With their nervous system thus conditioned, their sense of individuality (ego) is reinforced time and time again.

The above statement implies that it is the de-conditioning of the separate-self that allows one to know one's own Truth. As the *Gita* implies, it is through knowing this deep Truth that one gains a sense of "groundedness." As Klein (1995) emphasizes, developing this "sense" is crucial for contemporary woman, as well as men who "require ways to be strong without being heroic [or violent], ways to rely on internal resources without cutting themselves off from wider connections" (pp. 36, 37).

In patriarchal contexts, vital human impulses naturally arising in the body, such as the need for love, tenderness and physical affection may be suppressed and viewed as soft, vulnerable or weak, and therefore to be overcome. And so the child, living in a culture of denial, may become like her parents before her, losing access to her fullest and most vital Self:

> In the wake of the authority of culture, a girl who felt pride in being like her mother must now perceive herself to be a fallen being or secretly identify with her father…. Yet still the son must bear, in his inner soul, the same conflict which his sister faces. Either he hates a lost self or he denies his true nature. For he is human, and he is really not other than his mother; he shares with her the power of instinct, the powers of bodily desire, a powerful bestial love of being. And he cannot ever be content to be without this shared nature, this lost self (Griffin, p. 147).

The severance from one's whole and "true nature," as Griffin calls it, may become translated in adult relations with children very early on. For instance, the tender joy and pleasure experienced while nurturing a child can be twisted and distorted in a culture that objectifies the body, denying its natural expression. I recall hearing the story of a woman whose infant was taken away by social services because she admitted to the experience of physical pleasure while breast-feeding him. Whether this actually happened or not, is irrelevant. The story was told to other mothers who all understood the truth within the tale. We had all felt the looks of disgust or leering, suggesting that nursing our children was somehow "dirty." The vital breast that sustains an infant's life within patriarchy is viewed as sinful, as man's object of lust, devoid of human vitality and value. In public places women have been told to go to the bathroom to nurse their infant, while the newsstand around the corner displays airbrushed images of the "ideal" women's body. "The idea that the sight of a women's body calls a man back to his own animal nature, and that this animal nature soon destroys him, reverberates through culture" (Griffin, 1982, 31).

This patriarchal repression of the body is certainly not limited to Western culture. For instance, in a discussion of India's religious ascetic traditions, Olivelle (1995) states,

> The Digambara Jains who reject the possibility of female liberation present two reasons. First, ascetic nudity is essential for liberation, but women cannot go naked. Second, women cannot be ordained ascetics because women's bodies produce small creatures. These creatures are killed when women purify themselves…. The reason for the inferiority of women is the very constitution of their bodies which are subject to menstrual flows, which harbor living creatures, and which cannot be revealed naked in public. (p. 199)

The difference inherent in the physiology of the woman's body is provided as the reason for its inferiority. Yet it is actually the male ascetic's desire for the woman's body that must be purified, which is achieved by imagining the woman's body as disgusting and devoid of value (Olivelle, 1995). This belief arises in the deeper assumption that disassociates the body from consciousness: "Detached from the spirit, the body … is devalued as worthless" (Olivelle, 1995, 190). Joanna Macy (2000) describes her experience with this phenomenon at a Buddhist retreat in Sri Lanka:

> I was confronted with the prudishness in Buddhism that is linked to its fear of women. A Bengali meditation master, Munindraji, was teaching contemplations on the loathsomeness of the body. He named the thirty-two "impurities" blood, sweat, urine, pus, bile and so on (he listed them all, except for semen). He said that remembering [these] … helps us check

> … foolish desire…. "How measly is this rejection of desire!" I thought as he spoke…. [It's] not lust and desire that are killing the life of our planet, I reflected, so much as fear and envy of its wild beauty…. Munindraji … went on … [stating], "There is nothing coming out of the body … that is not disgusting." I exited at this point. I paced back and forth … muttering. "Oh Munindra, "I'll show you three things that came out of my body that aren't disgusting. As a matter of fact, I'd like to introduce them to you." (p. 194).

The growing child within any patriarchal culture cannot escape the cultural message that the human body is an object, that the human need for physical affection, tenderness and nurturing is weak or "dirty" and therefore "bad".

For instance, the West has emphasized pedagogy "from the neck up" repressing the natural urge to share and express love. John Brodus Watson's (1965) essay titled *Fear of children and the love of mothers* exemplifies the Western dichotomy between mind and body. Although the original essay was written in 1928 it sounds eerily contemporary. Watson first admits that the mother's "whole being cries out for the expression of love" (p. 244). He then advises,

> There is a sensible way of treating young children. Treat them as though they were young adults…. Let your behavior always be objective and kindly firm. Never hug and kiss them, never let them sit in your lap…. Give them a pat on the head if they have made an extraordinarily good job of a difficult task. Try it out. In a week's time you will find out how easy it is to be perfectly objective with your child and at the same time kindly. You will be utterly ashamed of the mawkish, sentimental way you have been handling it…. (p. 244)

Perhaps Watson's intention is noble: to give children respect, to be kind, to love them without selfish desire. However, these things do not require the withdrawal of physical affection and tenderness. Perhaps the whole being that cries out for love must *not* be denied; since these feelings, if repressed, may resurface in destructive ways. As Dorothy Dinnerstein said, "The mixed feelings for the body that are projected onto woman … include the burial and denial [of the] … simple love and … [may return] in the form of a morbid ashamed obsession" (In Griffin, 1982, 140). How can we provide children with loving touch if we deny its value in our own lives?

Traditionally within patriarchy, the "lower" physical work of nurturing children has been relegated to women. Wholesome relations with children, with less denial of the body in nature, have been more accessible to mothers since in the traditional patriarchal context, mothers were still physically connected to their children through the processes of childbearing and breast-feeding. This intimacy with natural creative processes offered women the possibility of developing knowledge and practices that were in harmony with the rhythms of the natural world—allowing women first-hand knowledge of the kind of surrender that is denied in patriarchy. For example, the experience of childbirth is the experience of letting go, of allowing a process that is already under way to happen. The work of the French obstetrician Michel Odent has shown that allowing women to surrender to their bodies and work *with* the natural processes benefits the health and well being of both mothers and babies.[18] Although mothers are afforded the fortunate opportunity to develop this awareness and appreciation of natural processes, this knowledge has not been traditionally valued within patriarchal contexts.

Toward a Legacy of Wholeness

Perhaps Western schooling has helped individuals to unlearn this knowledge. It could be argued that schooling began in the West as the means of inducting children into patriarchal values.[19] For instance, patriarchal Christian values were used in early schooling to justify pedagogical practices that intended to rid children of their lower natures (Tomkins, 1986) and to provide moral rescuing (Baker, 1998). Since childhood itself was viewed to be a "lower" stage of life, the school's role was to mold the child according to the vision of goodness dictated by the authoritative moral example of the Church. The fear of the natural and the desire to control it through objectivity has therefore contributed to a kind of institutionalized violence toward children (Block, 2001). It is the fear that the child will disrupt the world as known, challenging the neat and tidy identity provided by objectivity:

> [Our] educational system is organized by modernity and by modernity's quest to *deny* the ambivalence that the child presents to the modern world—the Otherness of order that it epitomizes. In its desire to deny ambivalence, modernity must handle these anomalies or risk the chaos that would end the world as known.... The crisis of the schools spoken of so glibly of late is a product not of the failure of schools but the threat the child poses to the project of modernity.... The schools themselves represent the social power to contain the stranger and avoid the uncertainty the child epitomizes.... [F]or the good of the social order, the child must be set away both physically and psychologically. (Block, 2001, p. 10)

Dualisms that are reinforced by Cartesian assumptions—dichotomies that serve to separate the self from all else: subject versus object, thought versus feeling, mind versus body, individual versus the world and self versus other perpetuate the maintenance of "Other."

Yet day-to-day pedagogical life is beyond any of these dichotomies. *Look deeply I arrive in every second.* The kind of surrender that allows one to live with life as it is, to face difference, is an expression of compassion, the realization that I am even that which I do not want to accept. This does not mean that I condone things that may cause harm however I recognize that I too am not far from engaging in similar actions, since compassion means to suffer with the other.[20] Making room for "other" I can act with greater awareness of the moment because I am not limited by the repression of difference.

With this compassion the child is no longer a stranger to be contained, examined, studied, ordered and categorized. The child arrives in such a way that one is called to action. This does not mean that theories and concepts are futile but rather that it is possible to understand more deeply their appropriateness with greater attention to life. With this attention one may learn where one's theories fall short; one may begin to re-member aspects of the self that may have been forgotten.

Pedagogy beyond Patriarchy

Today, as children are encouraged to join the world of their "fathers" (which many of their mothers have also had to join) and to leave behind all that does not fit into the objective order of the world, one may be inclined to ask, what does this "father" give us, and at what cost?

> [He] will let us see the world; he will educate us, discuss truth with us; but this truth is no longer our truth, no longer a deep knowledge, for all his gifts are wrapped in the mantle of authority. And if we would try to seek the closeness from him … he will not give this to us. He himself has lost the capacity for this, or does not wish to remember it. (Griffin, 1982, p. 149)

This "he" exists within the split cultural ideal; "he" is not a real person, since each human is so much more than this divided "ideal".

In modern Western culture both men and women are subjected to the notion that choosing worldly power is the only means of surviving because the world is a place where one must dominate or be dominated. As Kristeva (1995) states, "that women have assumed commercial, industrial, and cultural power has not changed the nature of this power" (p. 215). While the identification by women with the one-sided attributes of power within patriarchal society may help women to gain back what men have traditionally possessed, it does not fully advance the cause of "feminism" since it furthers patriarchal values perhaps leaving no one to remember what has been lost. Thus, it is not only men who risk losing the capacity to be strong without being cut off from wider connections, it is women as well.

The effects of this arrangement are most detrimental for children since no one may be left to adequately nurture them. Philippe Bourgois' (1998) account of *Families and Children in Pain* presents an example of what has happened to children in the new (patriarchal) global economy, within East Harlem families:

> With the restructuring of industrialized economies toward financial services, working poor fathers increasingly find themselves unemployed or poorly paid, without union protection. They are unable to fulfill the working class, patriarchal dream/nightmare of maintaining a wife with abundant progeny confined at home. Luddite-style, they flee to the underground economy and neglect or abuse the loved ones they can no longer support and control. Children, of course, are the ultimate casualties when households disintegrate.... Mothers, especially those who are heads of single-parent households, are still saddled with the exclusive responsibility for nurturing their children, even though they may no longer be willing to sacrifice unconditionally their individual freedom (or sanity) for their progeny. This resistance to the tyranny of nurturing children precipitates a parenting vacuum as mothers take to the streets. (p. 334)

Bourgois concludes,

> It is not "feminism" or "the empowerment of women" that is causing mothers to abandon their children or to poison their fetuses. On the contrary, blame might be found in patriarchal definitions of "family," as well as a public sector that relegates the responsibility for nurturing and supporting children virtually exclusive to individuals—and specifically to women. Not only fathers (whether present or deadbeat) but also the larger society that structures social marginalization must share the burden and responsibility of reproduction and child rearing.... As mothers struggle for a piece of their rights and fight for their autonomy on U.S. inner-city streets, inevitably it is the children who suffer. (p. 349)

As an affluent, educated woman I do not share the same struggles as the women in Bourgois' study. Yet I understand the feelings of entrapment and frustration within a structure that does not adequately nurture and support the lives of mothers and children. I sense a similar destructive pattern at work in my own life and in the life of other families I know. Social structures within the global workplace place incessant demands on the men and women subservient to them. In the community where I live, the responsibility for childcare is still largely relegated to mothers who, like the women in East Harlem, must struggle for "a piece of their rights" to a life outside the confines of home and family. When mothers gain access to the public world, that world does not typically encourage fathers to work less since the contemporary world of work is predicated on the endless cycle of consumption and production.[21] Typical marital struggles over "who will stay with the kids," signify the growing desire among women to share the responsibilities of child care with men and the resistance/fear among men, of giving up the power of the public domain. I know many men who care for and value the care of their children. But the practice of good intentions appears to be difficult given the loss of public power that comes with identifying with "lesser" work.

Yet the devaluation of the work of caring for children also implies the devaluation of children themselves. Anne Carolyn Klein (1995) is shocked by the "disregard in which the difficult and vital tasks of rearing and educating children are held in contemporary U.S. culture" (p. 107). She believes this stems from an "unwillingness to admit how much individuals and societies depend on the work of primary care workers and schoolteachers, most of whom are women" and the "devaluation of mothering in all its aspects." (p. 107). There is a question that needs to be asked in the context of these issues. When both men and women become consumed by the demands of the global workplace, denying the vital task of childcare, what then happens to children? I am not questioning the merits of childcare services, or questioning whether men and women should be seeking work in the public realm, but asking instead, *how well the public realm supports the well-being of men, women and especially children.*

Instead of unconsciously pressing women and children to join the world of the "father" we can "*turn the hearts of the fathers to their children*" (Kingsolver, 1998, p. 543) and support mothers in doing the same. I know that some men have not completely forgotten the sensitive knowledge required to care for a child. As a new father, my husband's way of holding and carrying my infant daughter became an essential source of comfort for her. Now, as an experienced father of two, he has developed an excellent "ear" for their awakening at night and they seek his presence for comfort just as often as they seek mine. Even with the best of intentions, it can be extremely hard for fathers and mothers to "turn their hearts to their children" when the modern world provides heartless pedagogical advise wrapped in the veil of authority. I remember the words of a new mother expressing her inner dilemma: "The experts tell me not to soothe my baby when he cries if he's not hungry or needing to be changed. I want to do the right thing but my heart aches to pick him up and hold him." A new mother myself at the time, the most I could do was empathize with her desire to do the right thing for her child. I wish I had encouraged her to trust her heart.

The following literary excerpt expresses a mother's anguish and regret for being trapped in a world where adults have forgotten to listen to their own bodies, to the *place* where they live and the urgencies that issue from that place. In the story the child dies, in part because the mother followed her husband rather than her own interconnected truth. She tries to explain her regrets to her absent child, her regrets for following her husband's blind zeal to colonize a place in which she knew they did not belong, her regrets for not leaving until it was too late. She explains,

> We aimed for no more than to have dominion over every creature that moved upon the earth.... And so it came to pass that we stepped down there on a place we believed unformed, where only darkness moved on the face of the waters.... But what else could we have thought? Only that it began and ended with *us*. What do we know even now? Ask the children. (Kingsolver, 1998 p. 10)

What happens to the child raised in a culture that has decided to divide itself against its own nature?

Perhaps instead of blindly endorsing the repression of the human connection with nature, one can consciously reclaim it. Actual, everyday, moments provide continuous opportunities to do so. Surrendering to the moment, relinquishing a sense of separation, one may increase support for one's self and for this world in which one exists.

> *Don't chase after the past,*
> *Don't seek the future;*
> *The past is gone*
> *The future hasn't come*
> *But see clearly on the spot...*
> (The Buddha, in Mangalo, 1993, pp. 132, 133)

Perhaps taking care of a child requires the resoluteness and courage to surrender fully to the moment even when life is physically and emotionally challenging. I recall again the wonderful experience of finally letting go of my struggle with my son when he would not go to sleep. When I finally *looked* at him, I was simply with him *as he was*. I no longer felt rushed to make him into something else; I no longer felt rushed to be anywhere else or to do anything other than what was being asked of me then and there.

With him in my arms I was afforded the wonderful opportunity to re-learn the *way* of the heart, the way that is *free from private interests*[22] *full of the strength of abiding in softness.*[23]

CHAPTER: FOUR: THE DESIRE FOR FUTURE SALVATION

As a young child growing up in a church-going Catholic family, I was often perplexed by the emphasis on unhappiness and pain in the images of the church and the words of the priests. This seemed to contradict Jesus' message of compassion and joy. I remember as a very young girl, being frightened by the large crucifix, looming overhead. I also recall looking around at the faces of the people in church, wondering why so many people looked so sad and angry. I remember thinking to myself, "This is not what Jesus wanted."

This thought returned to me again when, in my late twenties I traveled outside of the Christian world for the first time. I recall my initial visit to a Buddhist temple in Hong Kong, struck by the faces of the many happy smiling Buddhas. I remember feeling at ease in that environment, thinking that Jesus too would have liked it, having remembered his words of peace. I also remember feeling exhilarated and fortunate to be able to step out of the confines of known tradition.

In this experience the disparity between Jesus' message of compassion and joy and the cultural emphasis on his suffering, repressing joy is expressed. Implicit in this narrative are the following questions: How might the religious dualism of heaven (joy) and earth (pain) affect lives and the relations between self and other? Is it morally virtuous to postpone joy in the hope of a more perfect future?

"Righteous" Suffering and the Postponement of Joy

In the book, *One Jesus Many Christs*, Gregory Riley (Riley, 2000) explores the cultural context of Christian interpretations of Jesus' life. He examines the symbols and motifs that set Christian culture apart, in particular, the image of the hero: "the suffering but righteous individual" (p. 29). In this image the duality of the universe is emphasized:

> Here one encounters a basic spiritual insight … that set Christianity apart. These two sets of ideas, the dualisms of God and the Devil and of body and soul …came to be [coupled] with stories of the heroes … [placing] unprecedented value on the individual, regardless of one's social class or status. In reality, however, they heavily favored the ill-fated and suffering…. Those who were in such difficulties could be seen as having in some way been especially notable and therefore as having actually merited such circumstances by inner greatness. (Riley, 2000, p. 29)

This interpretation created a dichotomy between suffering and joy, favoring suffering. Jesus' claim that eternal life was available to all was interpreted, within the dominant culture of early Christianity, as a promise of *future* salvation. This interpretation made one's present suffering noble and endurable (Riley, 2000).

By favoring a distant abstract future the present moment was devalued; the experience of joy was something one had to wait for, rather than a possibility inherent in every moment. Thich Nhat Hanh (1995), comments on this misperception (as he calls it) in both Buddhist and Christian religious contexts. He says, "The original mind according to Buddhism, is always shining" and using Christian terminology says further, "When the energy of the Holy Spirit is within you, understanding, peace, and stability are possible. God is within." However,

> I am afraid that many Christians and many Buddhists do not practice … or their practice may be superficial. They support churches and temples, organize ceremonies, convert people, do charity work or social work … but do not practice mindfulness or pray while they act…. [Their] practice does not touch the living Buddha or the living Christ…. (1995, pp. 168, 169)

Yet in the light of Jesus' *life* one can understand the message that salvation is possible in every moment. When Jesus was asked when the reign of God would come, he replied "Behold, the kingdom of God is within you."[24] This statement supports Thich Nhat Hanh's words "the original mind is always shining."

Drawing on nondual religious interpretations, Loy (1997) explains that it is the realization of the here-and-now that allows the experience of joy: He states, "[Learning] not to be preoccupied with the future allows me to perceive something previously unnoticed about the present…. [In] equanimity this flight from the present moment ends, and I am able to realize something about the here-and-now which does not change" (p. 285). In other words, one can let go of the desire to flee the present moment along with the search for salvation because its promise resides in the here and now.

The sense of being separate from life in the present moment is perpetuated in dualistic interpretations of Christianity. In its patriarchal, Western context Christianity has emphasized the severance between spirit and matter, between heaven and earth, and between man and woman. In this conception, the divine exists apart from matter and controls it from the outside (Ruether, 1975). The sacred is understood to be separate from the earthly realm in which we exist. The transcendent, higher "male" principle relates to a lower "female" earthly principle. Within this interpretation of Christianity, the people must receive grace from a source of power outside of their own experience—from a power external to them, a power that the clergy alone possess and mediate to them (because they represent the transcendent male principle) (Ruether, 1983, p. 75). According to this interpretation, a personal realization of grace in everyday ordinary life is not possible since the heavenly realm exists outside of it.

Theistic religious interpretations may also encourage a sense of the severance from the divine—a dualism between the sacred and the secular—when God is understood as "other." David Loy (1997) discusses this issue further:

> What is the nondualist objection to God? … If the concept of God's personality is taken as metaphorical, there may be no problem at all. If belief in the personality of God is sustained by the view that we are made in his image, then we should extrapolate one main concern of contemporary philosophy—overcoming mind-body dualism—to overcoming the duality between God and the universe…. The effect of an impersonal Absolute is not indifference, for God is not really eliminated but, as it were, integrated into the universe—just as the negation of mind-body dualism implies not behaviorism but a "spiritualized body." That God is not other than the universe … does not diminish God but rather elevates the universe. (pp. 288, 289)

The dualism between God and the universe allows the divine to be perceived as a pure abstract principle disconnected from everyday life. When the sacred is removed from living experience in this way, it may be reduced to a construct that must be continually asserted in the face of contradictory life circumstances. This dualism between life as-it-is-happening-now and belief/dogma may result in fundamentalism since fundamentalism arises in times of perceived crisis—particularly crisis over the feared loss of identity as a result of perceived threats to it (Marty and Appleby, 1994). The potential for fundamentalism exists therefore, when particular thoughts, images and beliefs must be continually reified. According to Loy (1996) this desire to reify stems from the deeper sense of insecurity that comes from clinging to constructs which cannot be held onto, which are forever in flux. Thus, fundamentalists may become the most fervent believers in their own abstractions and the most fervent defenders of their identifications. Anything *other* is dramatized or even mythologized as part of the rhetoric of negation (Marty and Appleby, 1994). Due to the deep insecurity and fear of "other," fundamentalists may find themselves frequently angered by life because it continually contradicts their notions—life is always more than they *think* it is. This severance allows notions of righteousness to stand over and above the subtleties of the everyday.

Monotheism may also lead to fundamentalism when anything *other* than the *one* true version of morality is split off. This monotheistic centering involves, what James Hillman (1983) calls putting "new visions in the same mold." Thus the rich, complex and ambiguous nature of actual experience—that which does not fit the mold—is negated within the existing morality. The mind conditioned by this perspective learns to view reality through the dualistic lens of good versus evil, never allowing the two to mix. As James Hillman (1983) said, whether one is a practicing Christian or not, if one lives in the West, one is affected by a culture constructed on the basis of dualistic Christian values. As Hillman explains, in this context, when faced with a perplexing new or difficult situation one tends to ask if it is good or bad instead of simply paying attention to what is going on. One tends to prefer what one thinks is "right" over what one thinks is "wrong," what one thinks is "good" over what one thinks is "bad", what one thinks is "pleasant" over what one thinks is "painful," what one thinks is "easy" over what one thinks is "difficult". To live life according to what one thinks—an abstract version of morality—is to be confined by limited concepts. *What one thinks* separates one from life right here and right now.

In contrast with the desire for future salvation is the etymological meaning of *religion*, derived from the Latin *religere*, which means "to bind back." To be religious in this sense is to let go of aspects of ourselves that keep us from living fully in the present. Letting go in this way allows things to appear in their "suchness."[25] Loy's (1997) translation of the *Tao Te Ching* alludes to this possibility. He states: "[Whenever] you let go of all intentions you will experience wonder; whenever you have intentions, you will see forms" (p. 118). Loy explains further that therefore, the key to experiencing wonder is to let go of intentions. By letting go of separate intentions, *we no longer prefer one side and avoid the other* (Loy, 1997). Our happiness no longer depends on anything outside of the present moment because, as Thich Naht Hanh (1995) said, "the original mind is always shining."

Dualistic Morality and Adult Relations with Children

I was in grade two in a Catholic school. I remember the teacher. She was an old lady, short, hunched over with white hair. I remember her shrill, voice shouting at the class. She would call us up to the blackboard to do math problems and she would yell at us if we got the answers wrong. I remember being afraid to put up my hand for fear of being embarrassed and yelled at in front of the whole class. I remember the day she taught us to make the sign of the cross. She demonstrated the motions while facing the class and we did the sign of the cross over and over and over. I remember thinking how easy it was, when suddenly she was standing next to me shouting NO! I was doing it wrong. I didn't understand. I remember feeling utterly confused and unable to grasp what she was trying to tell me. She grabbed my hand and moved it through the correct motions, yelling in my ear. I was crying and too upset to understand, which only made her yell louder. Over and over she forced my hands through the motions until I finally learned to move my hands from left to right instead of right to left.

In this classroom the child feared public humiliation for making mistakes. The tense expectations of the teacher made it difficult for the child to understand her, only making her more impatient and angry at their perceived lack of ability. Perhaps the teacher's lack of patience stemmed from strict moralistic images of good and bad, of correct and incorrect, leading her to be constantly frustrated by her students' mistakes.

As a graduate student I experienced a similar classroom atmosphere, in which the norm was very restricted and stifling. The course was in the department of humanities, outside of my own department of study. The other students in the class were part of a coherent program; they all knew each other and the instructor well. I could sense the distinctness of the culture they shared. The experience was interesting because as an outsider I was able to notice things that the others may have taken for granted.

What I noticed most about this course was the lack of intellectual freedom and personal engagement on the part of the students. The students were not allowed to express personal opinion; they only cited "facts" and the words of "experts." Several times during class discussions students corrected each other for mispronouncing words, for grammatical errors and philosophical mistakes. Course readings were not understood as interpretations but as rational ahistorical representations of fact. Being in correct alignment with an outside authority was the most important unspoken value in this classroom. As a result there seemed to be very little room to play with ideas, very little room for creativity or original thought.

In my experience in the humanities class and in the experience of the young girl making the sign of the cross, rigid unspoken rules of expectation shaped the classroom culture. The students in both settings were confined by the dualism of "right" and "wrong." In order to succeed in these environments they had to subdue their own unique, creative voices and submit to the institutionalized desire to control them.

Perhaps the more rigid and narrow the classroom culture, the more the student feels confined, and limited. If that student is a very young child, it is possible that in such an environment the child will begin to believe that she really is "bad" or "wrong." Requiring the acceptance and approval of authority figures (who are narrow and moralistic in their approach) children may learn to trade their spirited natures for conformity: the "good" girl or boy.

The splitting of the human being into good and bad makes it difficult for adults to be accepting of children—to be at ease with a broad range of "normal" (Miller, 1998). This split however, disappears when people have the opportunity to live out their true self: when people are allowed to perceive both extremes of the false self (the conforming and the obscene) the need to uphold them is no longer necessary (Miller, 1998). According to Miller (1998), obscenity and cruelty toward children are the byproducts of suppressing the forbidden sides of human nature. She states,

> The more one-sided a society's observance of strict moral principles such as orderliness, cleanliness, and hositility toward instinctual drives, and the more deep seated its fear of the other side of human nature—vitality, spirit, sensuality, critical judgment, and inner independence—the more strenuous will be its efforts to isolate this hidden territory, to surround it with silence or institutionalize it. (p. 191).

Miller explains that these two sides of the false self are perpetuated in the way children are raised and treated at a very early age. She does not blame individual parents who are victims themselves of this system, but emphasizes the importance of identifying "the hidden societal structure that determines our lives like no other" (1998, p. 192).

Fundamentalist Christian dogma, which commands pedagogues to rid the child of that which does not support a narrow vision of morality, emphasizes what Miller (1998) calls the "evil" nature of the child *not the adult compulsion to get rid of it.* Violent means can be used to do this if they are morally justified by the end result—future redemption. Children can be beaten and abused because it is "for their own good.[26] The identification with strict moral abstractions in the hope for future perfection results in a distorted view that is unable to accept the full and ambiguous nature of the child in the present moment.[27]

Perhaps, as psychoanalysis suggests, the attempt to obliterate otherness, in this case the otherness of childhood is also the attempt to destroy what is vital in the self (Britzman, 1998, Miller 1998, 1990). When we do so we live in a semi-destroyed state, a state of capture as in the image conveyed in William Blake's (1991, p. 33) poem, *Songs of experience: Little Boy Lost*:

(Poem removed due to copyright restrictions)

When it is believed that salvation and joy exist apart from the ordinary in a heavenly realm, one may seek to escape the current concrete reality by placing one's attention on some perfect, abstract future. In pedagogical settings this desire may be expressed in the perception of the child as deficient—emphasizing how the child is different from a specific image of perfection. This dualism seems far from Jesus' deep respect and appreciation for children. When the disciples tried to keep the children away from him he said, "Let the little children come to me… the reign of God belongs to such as these. Trust me when I tell you that whoever does not accept the kingdom of God as a child will not enter into it."[28]

One does not have to fear the otherness of childhood; one does not have to seek an image of "goodness" distinct from the reality one is faced with in this very moment. In the spirit of *religere* one can strive to get "rerooted" (Hanh, 1985) in the present.

CHAPTER FIVE: INSTRUMENTALISM

I enrolled my five-year-old son in a summer day camp because I thought he would enjoy being outdoors, swimming and playing games with other children his age. After the first day he complained that summer camp was boring and that the camp leaders were mean. "What do they do that's mean?" I asked. "They don't do anything mean, they just are mean!" was his reply.

I arrived early to pick up my son the next day so I could better understand the situation. The children were being escorted from the arts and crafts room to the playground. Wearing identical summer camp-shirts they quietly marched in single file behind the camp leader. They were all carrying white paper hats. Before going outside one of the camp leaders collected the hats and a boy walked up to the front of the line and asked if he could have a drink of water. The camp leader scolded him for stepping out of the line and told him, "No. We don't have time to give everyone a drink now." They went outside to the playground, which was small—just a slide and a climbing apparatus. A couple of the children went down the slide but most of the children just stood around not interacting with each other. The three camp leaders sat together on the bench nearby and talked amongst themselves. This went on for about twenty minutes. One girl went over to the camp leaders and said, "I'm bored." The camp leader looked at her watch and replied, "Keep playing, we only have a couple more minutes until it's time to go." The girl walked over to a shady spot and sat by herself. I watched the camp leaders line the children up again. All of the children willingly followed the line in single file. When I *looked at the faces of the children as they walked along I noticed that they looked blank and expressionless.*

The summer camp in the above narrative seemed to be a mere holding place for the children's bodies. Rational order was valued over the children's irrational needs for engagement, for creativity, for attention and meaning. The children were being trained to become comfortable with being controlled and objectified; judging by their blank expressions they were also being trained to be comfortable with the feelings of alienation and emptiness that may accompany it. The children were treated as though they were only physical *things*, like the machine parts in a factory.

Toward End Results: Product Orientation

Just as industry values production and profit, instrumental approaches to education value the worth of children in terms of physical production and measurable results. Within particular pedagogical interpretations measurable externals—*what you have*—grades, credentials, titles, trophies and achievements—is assumed to be more important than *who you are*. Given this perspective, it is difficult to do things for their own sake, rather than for some end-reward.

Perhaps as I grew to be an adult I became accustomed to measuring my worth according to my achievements. When I was a new mother I often found it difficult to just be with my baby when I was not accomplishing anything tangible during the day. My first lesson as a new mother was re-learning the value of just being together—the value of being completely present with my child, while the sink was full of dirty dishes and the laundry was heaped in a pile on the floor. Although on the surface, my life might have looked like a mess; in actuality it was wonderful. I was happy; I knew the value of my work as a mother. I also knew that much of the valuable every-day energy that is expressed pedagogically, in my relations with children, was unnoticed and de-valued within a product-oriented system.

The following situation illustrates the way a child may experience the over-emphasis on product:

My daughter loves music. I remember taking her to a family reunion when she was a few months old. My husband held her up so that she could see the live musicians. As the music filled the room with energy, my daughter joined in by clapping her hands in perfect rhythm. I also remember driving, with her, in an infant car seat, singing along with me as one of my favorite songs played on the radio. I also remember her first day of ballet lessons, when the teacher invited the children to step, step, step, along to the music with pointed toes. The look on her face was pure joy. This was about the time that we bought a used piano. Although everyone in the family loved this new addition to our home, my daughter loved it the most. While none of us could call ourselves piano players, within a few weeks of experimentation my daughter was playing familiar tunes by ear.

So naturally we enrolled her in piano lessons. Recently she came very close to quitting piano playing altogether. Something was wrong; her resistance to practicing was different this time, it was filled with rage. Her teacher gave her a new piece to practice, much more difficult than the music in her lesson book, but necessary if she was to perform at the upcoming festival. I sat down with her to try to help her through this complex piece but every session ended in tears. The piece was too difficult and the upcoming festival was causing stress. When I shared the situation with her piano teacher, *the teacher's reply emphasized her personal expectations of her students: that they must learn to perform publicly and be critiqued by an outside adjudicator. To do this they must learn to play appropriate classical pieces. Yet the teacher's expectations did not match my daughter's expectations—hence her words, "I don't want to become a famous piano player, I just want to learn to play."*

I explained that I simply wanted my daughter to learn to play piano at a pace that is right for her, that public performance is not as important as keeping alive the joy of learning piano. The teacher agreed to drop the frustrating piece and the upcoming festival. My daughter smiled again and returned to the piano with enthusiasm.

I am grateful for my child's spirited nature. I am also grateful that this time, I was able to listen to her with less concern for my need to "do the right thing," less concern for obedience and upholding "the way it is done." I have my daughter's spirit to thank for that, and my deepest hopes for her: to be happy and fulfilled.

My daughter knew that to perform at the spring recital would require her to play the difficult piece with near perfection. As she struggled to play the piece, the weight of the recital stifled her ability to focus and enjoy the process. If there had been no mention of the spring recital, I think she would have been able to learn to play the difficult song, although it might have taken longer than a couple of weeks. She could work very hard at piano if the motivation came from inside her; then work became like play.

In the situation just described, the over-emphasis on results brought worry, stress and the fear of failure. The future orientation stifled the child's practice of the instrument and so the possibility to improve her skill was lost along with the joy practice. The *Bhagavad Gita* provides advice for situations like these:

> When you are preoccupied with end results you pull yourself from the present into an imagined, usually fearful future. ... One does not accomplish great deeds in some by-and-by future.... Only in the present can you hammer out real achievement. The worried mind tends to veer from the ... ideal [which]...is to be intensely active and at the same time have no selfish motives, no thoughts of personal gain or loss. Duty uncontaminated by desire leads to inner peacefulness and increased effectiveness. *This* is the secret art of living a life of real achievement! (2: 47)

I wonder how adults may contribute to childhood stress by over-emphasizing personal gain or loss rather than encouraging excellence for its own sake. How can adults pass wisdom to children when they do not know it themselves, when they overlook present circumstances toward a distant future result? In a discussion on education, the Indian philosopher Krishnamurti said, [Experiencing] is not possible if [one] ... is seeking an end. Experiencing is not possible for him whom the result is far more important than the means; to him who wants to show that he has turned out so many pupils who have brilliantly passed exams, who have come out as first class M.A.'s, B.A.'s or whatever" [29] Krishnamurti brings to light something not discussed often in pedagogical circles: the extent with which adult desire to appear successful may lead to the discouragement of the actual success of children.

Beyond Technical Control

I remember being invited to my nephew's preschool Christmas Concert. He was four years old and it was his first time performing in front of an audience. I remember feeling the tension in the air that night as the different classes from preschool to grade six marched on and off of the stage. No shirt was untucked, every step was correct and every song was impeccable. But something was missing. There were no waves to the audience, no misspoken lines and no smiles on the faces of the children. My nephew stood straight *as a board in the front row, blinking at the harsh lights in his face, fighting back tears. While technically perfect, the concert was cold and disappointing.*

The emphasis upon order, certainty and correctness rendered the concert lifeless. Perhaps when one denies the fallibility of one's humanness and the possibility for failure one also represses the pleasurable experience of that which is beyond one's control: surprise, spontaneity, laughter, joy. Perhaps beyond one's desire for control is the sense that one is part of something much greater than one can grasp. What is the purpose of technique and technical perfection if not to enhance one's joy of life?

A purely mechanistic approach to life reduces individuals to either subjects or objects. When one is subjectified, one's immeasurable quality is reduced to personal and thus dis*count*able feelings and experiences. When one is objectified one is reduced to the *countable*. Both approaches miss one's location in context, in the particular cultural and historical narratives—the greater stories that influence one's personal interpretations. Interpretive researcher David Jardine once said, when we become open to the interpretive nature of life we are less confined by the notion of being caught up in "my" experiences, less confined to the erroneous assumption of that I am an isolated separate self.[30] The "something" that I experience in my life cannot be reduced to an "objective" factual account, nor can it be reduced to my "subjective" opinion.

This interpretive approach assumes that the individual experience or the individual narrative is always contained within something much greater than the individual alone can know. Therefore, with a sense of the "storied" nature of experience, the weight of one's personal stories may seem lighter and less burdensome. One may see that one's personal stories are not separate from the larger cultural stories of one's time.

One may begin to gain a sense of the collective Self of which one is a part: the images, symbols and patterns that issue from beyond one's sense of isolation. In a study of the role of archetypal images in one's life, Downing (1991) said,

> [Acknowledging the myths at play in my own life] I felt myself in touch with elements of my own experience that were not mine alone. The recognition that I shared my deepest feelings, my most profound hopes and fears, my most valued accomplishments and most regretted failures with others gave me an entirely new sense of being connected to all humanity not just through outward relationships but at the very core of my being. (p. xi)

According to Carl Jung, deepest human longings stem from the collective consciousness and reveal themselves in archetypical images. Jung (In Storr, 1983) explains:

> The concept of the archetype … is derived from the repeated observation that, for instance, the myths and fairy tales of world literature contain definite motifs which crop up everywhere. We meet these same motifs in the fantasies, dreams, deliria and delusions of individuals living day-to day. These typical images and associations are what I call archetypal ideas.… They have their origin in the archetype, which in itself is an irrepresentable…form that seems to be part of the inherited structure of the psyche. (p. 415)

Jung said that because these images are held deep within the collective human psyche, humans are familiar with them when they appear in stories.

In my experience as both a teacher and a mother, I know that children also recognize these images in the world around them even when they may not be able to fully articulate their understandings. However, a purely technical approach to pedagogy may not acknowledge children's deep meaningful knowledge of the world around them—if they are understood as empty vessels with which to fill with bits of information, when acquiring "facts" is favored over allowing the children time to become engaged in the meaningful nuances of a given topic.

> In the light of our present deeper understanding of human psychology one may perhaps rather question how … the traditional succession of forty minute periods ever found its way into favor…. To expose a child to an interest in some activity only to tear him away from it after a few minutes and plunge him into another is to discourage natural interest…. [and the] unhurried exploration of a subject's many facets. (Spock, 1985, 20)

The unhurried exploration of a subject's many facets may provide the child time to experience the satisfaction that comes from finding oneself connected to a much greater story—to something much larger than just "me".

The technological quest is perhaps itself a manifestation of human desire, one of the many possible stories expressed by the archetypes of the human imagination. It could be called the story that does not know that it is a story. The stories (or interpretations) that provide meaning for the "subjective" disciplines also provide meaning for the "objective" disciplines—mathematics and the sciences because they are not pure and culture-free; they are contingent, located in life. Like all of the other disciplines they have meaning when being used by someone, somewhere. For instance, one cannot talk about mathematics without being more specific since there have been many different mathematical systems in the world with alternative notions of arithmetic, geometry and logic (Bishop, 1995). Western mathematics, in particular, is distinguishable in its promotion of four clusters of values: rationalism, objectism (to de-contextualize in order to generalize), power and control as a means of controlling the physical and social environment, and the values of universality and neutrality (Bishop, 1995). The field of science has itself refuted the notion of value-free objectivity given new discoveries:

> Heisenberg's contributions to quantum theory … imply that the classical ideal of scientific objectivity can no longer be maintained, and thus modern physics is also challenging the myth of value-free science. The patterns scientists observe in nature are intimately connected with the patterns of their minds; with their concepts, thoughts and values. Hence

> the scientific results they obtain and the technological application they investigate will be conditioned by their frame of mind.... Scientists, therefore, are responsible for their research not only intellectually but also morally. (Capra, 1990, p. 16)

Technology that represses the notion of value can engage in harmful pursuits using neutrality and objectivity as justification. Yet, once it is understood that the value-free claim is itself based upon particular values (rationalism, objectivism, control, neutrality), it is possible to address the degree with which particular scientific and technological advancements may be ethically appropriate in a given situation.

Instrumental Developmentalism

The desire to overcome the not-certain is also expressed in the imperialistic urge (presumed to be morally virtuous) to dominate the "uncivilized" (those who do not to the same extent express Western rationalism) and "develop" natural regions. Cesaire (1994) argues that it is dishonest to justify colonialist activity by the obvious material progress that is achieved under oppressive colonial regimes, since material progress could have been accomplished otherwise. He implies that the root of the pathology lies not in the desire for material progress but the desire to dominate. Cesaire emphasizes that colonization equals 'thingification'.

Thus closely tied to the instrumental industrial quest is the notion of development. In Western contexts development implies a hierarchy; the "lower" existence gives rise to the "higher" and more favorable existence. Power inequities result when the "higher" more valued properties are the qualities of select few—those with power and influence. Within the context of pedagogy child development is commonly understood as a process of moving from one fixed category: "child" to another fixed category: "adult." Theories of the child in the West (from Locke and Darwin to Freud and Piaget) are based upon various theoretical conceptions of the "perfect adult"—pedagogy in the West has been driven by various theories[31]all driven toward bringing children "up" to particular adult ideals without addressing the underlying motives hidden in these ideals. As Ashis Nandy (1987) explains,

> The politics of childhood begins with the fact that maturity, adulthood, growth and development are important values in the dominant culture of the modern world. They do not change colour when describing the transition from childhood to adulthood. Once we have used these concepts and linked the processes of physical and mental change to a valued state of being or becoming, we have already negatively estimated the child as an inferior version of the adult. (p. 56)

Concealed within the notion of development is the savage/civilized dichotomy. In developmental pedagogical interpretations, the savage child develops into the civilized adult. The *OED* defines *uncivilized* as "existing in the lowest stage of culture". The term "savage" has performed an important service in Eurocentric epistemologies and imperial/colonial ideologies. As Marianna Torgovnik (in Ashcroft, Griffeths and Tiffin, 1998) notes, terms like "primitive, savage, archaic, traditional, exotic … non-Western and Other … all take the West as norm and define the rest as inferior, different, deviant, subordinate, and subordinatable (p. 209)."

Bernadette Baker (1998) suggests that modern views of childhood are based upon the assumption that the child requires rescuing by adults in order to bring children in line with adult standards. She questions the assumption that children are spiritually and morally weaker than adults. Baker unravels culture-epoch theory (Social Darwinism), which assumes that children develop in ways parallel to the evolution of the human race—from savage to civilized. She illustrates how teachers, influenced by this interpretation, adjust instruction to aid the child's "evolution" to the next "stage." Baker explains how culture-epoch theory is also based upon particular narrative about "races." Data is collected and used to justify social hierarchies between people in terms of "nature." Techniques used to produce "truths about race" are transplanted to produce "truths" about the child. Yet not all children studied can equally occupy the site of the "child." Whiteness equals potential for future adulthood and civility, while blackness has equaled savagery. Childhood is thus a privileged state: one can only have childhood if one can eventually occupy adulthood (Baker, 1998).

The notion of child development is based upon a particular set of culturally located values. As Baker (1998) explains,

> Developmentalism is based upon particular categories of deficit—that which lies outside the norm. The categories of deficit [derived from the developmentalist order of childhood] owe less to nature … and more to culturally specific practices … [that] privilege concepts of intelligence, orderliness, rationality, self-control, speed of recall, willingness to submit to authority, a love of reading, writing and coloring, a willingness to sit still, and formal English proficiency. The categories of deficit thus help constitute the current meaning of childhood as preparation for school and school as preparation for work. (p. 138)

Within developmentalism, the child is observed empirically to note movement through "normal" biological stages in a linear fashion, without questioning notions of objectivity and normalcy. This view allows educators to understand children as Cartesian scientists understand matter: as separate from themselves, as comprised of a multitude of different parts assembled into a complex "machine." The multifaceted child is unrecognized and masked by a social image created by narrow cultural and institutional norms.

Blocking the Flow of Life

The technological desire is at its root a spiritual, religious issue if, as David Loy (1997a) states, "we understand religion as what grounds us by teaching us what the world *is,* and what our *role* in the world is" (p. 275). The technological value of objectivity and the sacred/secular dualism allows the perpetuation of a particular value-system or "religion," one that claims to be "secular" and therefore neutral. Loy explains further,

> [It] becomes obvious that traditional religions are fulfilling [the role of teaching us what the world is and the meaning of our place in it] … less and less because that function is being supplanted—or overwhelmed—by other belief –systems and value systems. Today the most powerful alternative explanation of the world is science….
>
> [Our] present economic system should also be understood as our religion, because it has come to fulfill a religious function for us…. [The] theology of that religion … has become a vicious circle of ever-increasing production and consumption by pretending to offer a secular salvation…. [These values are shaping] the first truly world religion, binding all corners of the globe more and more tightly into a worldview and set of values whose religious role we overlook only because we insist on seeing them as "secular." (1997a, p. 275)

Secular values began to take precedence in the public domain as science and technology gained momentum during the Enlightenment. As secularization increased in the 16th and 17th centuries, the sacred was further removed from the everyday, reserving spiritual practice to church going worship (Loy, 1997a). Descartes' "I think therefore I am" provided justification for the separation between the mind and body, and the privileging of the mind—the thoughts and abstractions of the self-identical separate ego. In his quest for certainty, Descartes concluded that the only thing he could be certain of was his own thinking, and further concluded that mathematical logic provided the most certainty. This separation of the thinking rational "I" gave the individual power and a sense of stability when faced with the unpredictable forces of nature and also left him strangely alienated from it.

Modern Technological Alienation

The “uncivilized” and “undeveloped” are not the only victims of the logic of severance and its resulting sense of alienation. Those living in the most highly modernized places may find their lives affected by the dehumanizing effects of technology, objectification, industrialization and the fast-paced demands of the competitive corporate environment,[32] making it extremely difficult to contest these conditions. For instance, the computer with all of its apparent benefits makes its own demands. With the vast array of information available at the click of a mouse, one is expected to be ready to access that information at any time. A friend of mine who was looking to change residence to another province felt obligated to stay “on top of” the flood of new listings that were automatically e-mailed to him every day from his realtor. The efficiency of electronic communication means that one can send more messages and conversely one must always be ready to respond to the increasing number of messages sent to us. As a tired corporate worker complained, “There’s no such thing as ‘down-time’ anymore because you’re always ‘connected. ‘Down-time’ is now ‘up-time.’” This sentiment is actually celebrated in a recent advertisement for a P.D.A. (personal devise assistant), which serves as a mobile phone, e-mail server, a contact data base and a personal scheduler. The ad suggested the joys of possessing the devise: Now you can take advantage of every spare moment of your life in your pursuit of productivity. In other words, now you can work all of the time.

What may be assumed to be normal in a highly modernized context may be perceived more clearly by immigrants from outside the West. Consider the following excerpt from an anthology of South Asian Canadian Women's poetry, titled, *Letter to a prospective immigrant*:

> *And what about that tired myth: Canada the Cold?*
> *Not a myth, I assure you....*
> *Here the body must deny nature....*
> *Of your soul, beware. They deal with devilcommerce*
> *profit in the ruthless ascent of defences,*
> *seal themselves in brass towers. Oh, are they lonely*
> *afterwards!*
> (Gill, In McGifford & Kearns, 1990, p. 34)

Technology is present whether one likes it or not; it is no longer a real choice in modern culture. For instance, more and more people are forced to live in cities to make a living as industry becomes more and more centralized. As Sassen (1998) states, "The growing digitalization and globalization of leading economic sectors has further contributed to the hyper-concentration of resources, infrastructure, and central functions, with global cities as one strategic site in the new global economic network" (p.191). Cities are built upon the assumption that driving will be the means of transportation when roads, parking lots and shopping malls dominate the landscape. Automobiles, highways and their consequences have homogenized culture according to particular values and destroyed slower means of mobility; our landscape has been rendered uniform and standard to accommodate millions of cars and trucks (Orr, 2002). Also, the presence of technology exerts an influence even when it is less perceptible. For example, electromagnetic radiation from electrical power, computers and telecommunication systems is present even though it is imperceptible. "Our age is *hypermodern* …because the *conditions* of modernity are now driven by the dynamics of the technosphere and the globalized economy (Spretnak, 1997, p. 222).

Life in the hypermodern, high-tech West is governed by industries and the instrumental values that structure them (Spretnak, 1997). We live in a culture of placelessness where decisions and transactions can be made without considering their far-reaching influence. For instance, the CEO of a major corporation can unknowingly endorse the use of the very chemical that may have contributed to his niece's terminal cancer. And my expectation for perfect shiny red apples may make it more difficult for farmers to engage in sustainable agricultural practices. Perhaps the time has come to wake up to the detrimental pursuit of technological aims disconnected from their effects on life.

Within hypermodernity the individual body as an expression of nature may have become a stranger to the overdeveloped mind of technological culture. In the book, *Earth in Mind* David Orr (2004) describes as one of the dangers of education "that it will render students narrow technicians who are morally sterile." As Orr (2004) implies the desire for technological progress when it originates from the disengagement with the actualities of the present can lead to actions that are not in support of the full enjoyment of life.

The privileging of the language of objectivity makes it most difficult to perceive this desire since this language is based upon a break from meaning and value. This break includes the removal of passion from science. Orr (2004) states, [The] academic equivalent of the fundamentalist …will argue that science works inversely to passion, their own passion for purity notwithstanding" (p. 44). Orr (2004) emphasizes that this kind of science can be used as a tool in the desacralization of life as a defense against the emotions of humility, reverence, mystery wonder and awe.

The Value of the Immeasurable

The Giver (Lowry, 1993), which won several awards for children's literature, tells the tale of a futuristic world that is perfectly controlled and eerily sterile. Jonas, a twelve-year-old boy is selected to be the new carrier of memories that allow him to experience what life was like before it became so "perfect." He receives these memories of the past from an elderly man—"The Giver"—who carefully guides Jonas through his new experiences. Although there is no risk of pain or suffering in Jonas' current world, he learns through one vivid memory of the price that was been paid to have perfect order.

> "What did you perceive?" The Giver asked
>
> "Warmth," Jonas replied, "and happiness. And—let me think. *Family*. That it was a celebration of some sort, a holiday. And something else—I can't quite get the word for it.
>
> "It will come to you."
>
> "Who were the old people? Why were they there?" It had puzzled Jonas, seeing them in the room. The Old of the community did not ever leave their special place, the House of the Old….
>
> "They were called Grandparents."
>
> "Grand parents?"
>
> "Grandparents. It meant parents-of-the-parents, long ago."
>
> "Back and back and back?" Jonas began to laugh. "So actually, there could be parents-of-the-parents-of-the-parents-of the parents?" …Jonas frowned. "But my parents must have had parents! I never thought about it before. Who are my parents-of-the-parents? *Where* are they? … I just didn't realize there was any other way, until I received that memory…. "I certainly liked the memory though. I can see why it's your favorite. I couldn't quite get the word for the whole feeling of it, the feeling that was so strong in the room."
>
> "Love," The Giver told him.
>
> Jonas repeated it. "Love." It was a word and concept new to him. They were both silent for a minute. Then Jonas said, "Giver?"
>
> "Yes?"

> "...The family in the memory seemed a little more—" He faltered, not able to find the word he wanted.... I liked the feeling of love," he confessed. He glanced nervously at the speaker on the wall, reassuring himself that no one was listening. "I wish we still had that," he whispered. "Of course," he added quickly, "I do understand that it wouldn't work very well. And that it's much better to be organized the way we are now. I can see that it was a *dangerous* way to live." (Lowry, 1993, pp. 123-126)

Perhaps when pedagogy is dominated by the instrumental pursuit for objectivity and control it creates a vacuity, a hollow sense of lack. Novak (1978) suggests that the way to overcome nihilistic alienation is in the "development of religious conscience":

> It goes without saying that "religious" here does not mean "goes to church," "belongs to a religious organization," or even "believes in God."...What, then is the religious conscience? It is a level of awareness in which the subject does not imagine himself to be the central pivot of even his own universe. His actions are directed neither to the satisfaction of his own desires and needs, nor to the fulfillment of his own goals, principles, or sense of duty. They spring, rather, from an effort to see himself in context, as one fallible self among others in a world of surprise and contingency. It is an attitude of respect, even reverence, for ordinary life... (p. 82)

This reverence for life has a sense of what sustains life—the inexpressible value that cannot be contained, only experienced. I am reminded of Saint Exupery's words, "*it is only with the heart that one can see rightly; what is essential is invisible to the eye*" (1943, 70). James Hillman (1995) suggests that this reverence involves the appreciation of beauty in our lives. He says, "We possess beauty when we are true to our own being, ugliness is in going over to another order" (p. 59). Hillman emphasizes the importance of trusting the heart, the deep sense of aesthesis, as a means of achieving this truth. It involves recognizing the difference between what sustains us and what does not. In an industrialized highly commercialized context we may be subjected to destructive instrumentalism that we accept to be normal. Perhaps in our work as pedagogues we can help children to drop this "other order."

CHAPTER SIX: INDIVIDUALISM

After the reformation and the break from the church, when Western culture began to place even greater emphasis on the value of the secular, the question of salvation became an individual matter:

> Luther encouraged this by sanctifying a more private relationship with God—everyone must work out salvation on their own.... [The disappearance of God] left each of us alone with his or her own *lack* and the problem of what to do with it. Contrary to our usual understanding, then, transcendence has not disappeared from the West; it just ... became the Cartesian self. The result was an increasingly anxious individual, increasingly inclined to rely on his own judgment, to measure the world according to his own standards, and to use his own resources to challenge [it]. (Loy, 1996, p. 171)

Loy (1996) explains that the issue of Western individualism and its resulting sense of alienation is thus a spiritual matter because at its root it involves the question of salvation. In the context of Cartesianism this quest begins with the assumption of severance from the sacred, and salvation is sought from the standpoint of severance, another project driven by and limited by "my" efforts, "my" thoughts, and "my" individual will. Because the Cartesian individualist understands the sacred as something to grasp (based upon the separate desires of the thinking self) that which is ultimately beyond the comprehension and grasp of the ego-mind is limited by the ego-mind and therefore always unfulfilled.

In current Western culture the problem of individualism exists within the context of post-modernity. The stability of traditional structures of authority, such as the Father, the Church, and the State are no longer present. Within post-modernity, truth is commonly understood to be relative and dependent upon context and point of view. For instance, given Derrida's pure textuality, the infinite relativity of meaning imparts a sense of freedom and play. Yet to assume that there is nothing beyond language is still dualistic—"this can be only the illusion of liberation" (Loy, 1997, p. 249). The nondualist agrees that the dualities inscribed in language are fundamental categories of thought, yet to assume that they are inescapable is to be "trapped in a textual bad infinity" (Loy, 1997, p. 249). When understood dualistically, relativism becomes many separate versions of truth. Without experience beyond the separate self, hopelessness, nihilism and alienation may increase (Nishitani, 1982). No longer protected by the stability of fixed doctrines, the post-modern individualist may be left without a guiding sense of meaning and purpose beyond language and the projects of the separate self.

Within postmodern contexts the notion of relativity is therefore not enough to solve the problem of lack (Loy, 1994). When the notion of relativity is limited to the individual will—the experience of life is restricted by the thoughts of the separate self. The play of meaning becomes simply the next step in the Enlightenment project, a 'post'-modernism. Trapped in the "relative," the self is limited by notions of "what *is* me" and "what is *not* me." The problem of lack remains as long as one remains cut off from that which is beyond "me" and "my" thoughts (Loy, 1994).

The Fundamentalism Underlying Individualism and Group Identification: The Desire for a Secure Identity

There is a fundamentalism at play in the upholding of the separate self. According to Britzman (1998), the problem of bigotry stems from the need for security that lies at the root of limited and narrow identifications. In other words, the divisions between self and other are tied to the construction of identity—an individual's identifications create inside/outside distinctions that must be maintained in order to foster a sense of security. At the core of this issue is the need for security, the investments that drive fundamentalist identifications of others (Britzman, 1998).

According to Buddhist theory this sense of security is false because it is based on the unstable changing constructs of the separate self and the desire for it only leads to increased insecurity and disharmony (Loy, 1996). This desire to feel secure leads to seeking a sense of "home" in conditions and constructs created by the mind. Drawing on both psychoanalysis and Buddhist theory David Loy (1996) explains that when security is tied to a fixed identity based upon external "ideals" – for instance, the labels of language, race and tribe, one fails to recognize self and other as we exist beyond these masks of identification. The "normal" is thus invented and maintained by the group in the quest for an identity that holds the greatest power. That which is outside the cultural norm, is made "other." "Other" is maintained as a means of strengthening, that which is "not other." Thus, normalcy, language, power and oppression are manifested through cultural identification. The desire to "fit-in" is like the desire to secure the separate self.

> For Lacan, the subject is from its inception marked with a lack of identity, which is why 'the concept of identification plays such a crucial role in psychoanalytic theory: the subject attempts to fill out its constitutive lack by means of identification, by identifying itself with some master signifier [*point de capiton*] guaranteeing its place in the symbolic network'. (Zizek, 1992, p. 63)

Since it is always based on limited constructs, strict group identification oppresses that which is not acceptable to the group. Both individualism and group identification encourage separation by emphasizing a specific nexus without accepting that which exists outside it. The alienated individual is oppressed by his/her severance from the world, by his/her own limited notions. On the other hand, the group-assimilated person is oppressed by cultural norms that enforce conformity and prevent the inclusion of difference. Caught in the separate-self, whether the "individual self" or the "group self," both positions are limited identifications, cut off from the experience of that which is beyond them.

Toward a Nondual Self

Within the dualism of Western discourse, the self tends to be understood in terms of two distinct poles—separate self as complete and self identical, versus the relative self—as forever incomplete. Given the permanent, unchanging and separate self—the fixation is upon me & I. On the other hand, post-modern relativism emphasizes the relative nature of meaning potentially ruling out the possibility of shared truth at the level of unrepresentable experience. This danger stems from the Western dualistic reliance on categories of thought as systems of representation (Loy, 1994). In this context, although one may admit that language determines what counts as reality, one may have difficulty admitting the possibility of experience that transcends language—the possibility of nondual experience (Loy, 1994).

Nondual traditions such as Buddhism and Vedanta provide an excellent antidote for this Western polarity. Where Buddhists emphasize no-self, the impermanence of the 'I', they do not rule out the personal experience of that which is no-self, the experience of 'no-thingness'. The Buddhist scholar Anne Carolyn Klein (1995, 113) states, "[A] theory of selflessness does not mean that the self is not worth attending to." According to Klein, Buddhist philosophy goes beyond post-modern relativism to the experience of a different kind of completeness – a self that is no-self. Within Vedanta, the True Self, or Atma, is the experience of that which is beyond 'me' and 'mine', yet gives rise to all things. Everything is the Self, in this sense—this consciousness that exists without a 'doer.'[33] Thus, it becomes possible to conceive of experience that is not limited to individual identity, known through mental constructs.

Both the Buddhist depiction of no-self and the Vedantic depiction of True Self (Atma) refer to the experience of the unconditioned or unmanifest.[34] The experience of True Self is the experience that everything is the Self; therefore, the personal sense of separation is diminished—thus True Self is no-self. Therefore it is possible to speak of a greater "Truth" which can provide a sense of purpose and fulfillment. The Zen teacher Charlotte Joko Beck (1993, 59) explains this more clearly. She describes Zen practice as "shifting from a preoccupation with ourselves to life itself. Life includes us, of course; we haven't been eliminated.... But we're no longer the center."

The notion of Atma within Vedanta refers to this personal experience of the unconditioned, recognizing the possibility of many different potential manifestations and experiences of the same ultimate reality. The notion of Atma is a valuable antidote for feelings of alienation and meaninglessness within Western secular individualistic culture since, in contrast with relativistic individualism, this True Self cannot be altered by changing clothing, hairstyle or personality; it cannot be found in grasping at externals; it does not depend upon status or title; it cannot be altered even when the body ages and dies because it is birthless and deathless.[35] It is expressed in the following Taoist poem:

For the mind in harmony with the Tao...
You can trust the universe completely....

In the world of things as they are...
The best you can say is "Not-two."
In this "Not-two" nothing is separate,
And nothing in the world is excluded[36]

There can be the experience of complete freedom and trust in the world of "things as they are," in one's experience of the universal "Self."

In contrast with "growing up," which is often understood to mean becoming other than what one is *now*, Hillman (1996) uses the interesting phrase *growing down* to express the possibility of becoming more fully whom one is, by heeding the deep motivation of the "soul"—which contains the code for one's "True Self" from the moment of existence:

> Growing down shifts the focus of the personality from … single-minded egocentricity … into common humanity … into the world and its claims…. Before growing down can be even considered, full recognition of the genius is unconditionally required…. It means admitting that there is a deep driving motivation in life. Yet our theories deny this, insisting on theories of brain construction, societal conditions, behavioral mechanisms, and genetic endowment, yet the 'soul' will not go gently into obscurity. (p. 243)

This is not the Cartesian self, which has lost its reverence for the sacred in the world. Rather, it is in connection and response to the world that this Self thrives, as it shares its own unique contribution to the whole. In this interpretation, the Self is not fixed; it does not involve fitting oneself or others into fixed and final categorizations. Rather, it is the ongoing realization of who "I" really am—in harmony with all other things. Maturing, in this sense, is becoming more fully who one is in relation with everything else. It is therefore possible to speak of "True Self" without being trapped in the dualism of either selflessness on one hand and rigid individualism on the other.

Individualism and Adult Relations with Children

In the context of Western individualism, children are taught the value of "being yourself" without providing a deeper sense of self. They are bombarded by images and products that proclaim to make them feel better about themselves assuming that they are not already acceptable as they are. According to many advertisements aimed at young boys, to be acceptable you have to like loud noises, fast-paced extreme sports and violent computer games. And little girls on television are dressed and made up to look like their older counterparts—the objectified women portrayed in magazines. Perhaps like all of us, children deeply desire to be valued and to be of value. Yet this desire is preyed upon by advertisements suggesting that children are not good enough unless they own this or that, unless they project this or that persona. Shallow uniqueness is encouraged through personal consumption, suggesting that owning something that "everyone else has" will make you feel "special."

Within secular individualistic contexts, it is acceptable to express the freedom to do or say whatever "I" want. The question that is not asked in such contexts is, "What is the source of my desire?" Still trapped in the individualistic desires of the separate self, what I think I want will not satisfy me because I will be seeking gratification by grasping things in the "objective" world, things that I believe to be separate from myself. And so I will seek objects as the means of attaining satisfaction and happiness. I will believe myself to be "free" to possess and consume as many things as I think will provide it.

The presumption that children are "free" to consume and pursue what they think they need supports the claim that "kid buying power is increasing" (Cuff, 1997, 1) which leads to increased efforts to influence them through advertising. Yet what this implies is that no one is watching the children, helping them to interpret the messages that suggest what they "need" to be happy. As young children in Western culture are assumed to be "free" to be consumers, perhaps pedagogues can help them to distinguish between the desires of their "True Selves"[37] and the superficial values of consumer culture. Adults can be present and watchful to support the unfolding of individuals who can also see through culture, who can think and act on the basis of going beyond prescriptions that do not truly support them.

The assumption that each of us is a separate individual responsible only for the self, that each individual is entitled to his or her own separate beliefs, does not take into consideration the cultural context that influences and is influenced by those very beliefs. It does not take into consideration that the beliefs and actions of the self affect others. Yet, with a sense of social responsibility, we can interpret our experiences based upon an awareness of the effects of our choices in the greater web of relationships in which we exist.

Pedagogy and Social Responsibility

A friend of mine helped me to understand the importance of social responsibility when she shared the following experience:

About eighty percent of the work I do for family services is unpaid. I have no choice really, but to do what's necessary. Let me explain what I mean. I often find that I *take on the role of mother with many of the families we help. Maybe this is because the adults in the families we help need parenting—they need leadership, an example, somebody who can show them a healthy way of living. Many of the families we help are very isolated; they have no supportive network. One young woman had such a hard time taking care of herself; it was no wonder her children were neglected. She was extremely obese. Her home was filthy—unfit to live in. Rotting garbage was everywhere, along with mice droppings, dirty dishes and dirty clothes. We went into her home with masks on, armed with everything we needed to clean it. Once we got her home cleaned up, I made regular visits to help her maintain things. Once she realized that there was another, better way to live, she genuinely looked happy to see me. I could tell that she cleaned up before I arrived. I felt like the mother she never had –another person whose opinion of her mattered. Gradually my visits to her home dwindled as she became more capable of taking care of herself. After leaving her alone for a while she regressed and we had to begin the whole process all over again. Isolated individuals like these need others who can be counted on to help over the long term. I see myself as part of the extended family these people never had.*

My friend sought to help the troubled woman realize a healthier way to live. Perhaps it could be said that my friend's presence helped the woman to realize her "True Self". When I heard this story I thought about the need for wise elders, wise teachers in our culture—people who can light the way for us when we cannot see it ourselves. I thought about adult responsibility to become this kind of elder/teacher in pedagogical relationships. I share Epstein's (1995) concern that in Western society, with its rapid pursuit of individualism, people often find themselves with nowhere to turn to for support, in contrast with traditional societies, where there is a much greater social and familial support system. At the end of this discussion of individualism, I find myself wondering about how we can nurture each other. Where can we turn for guidance, for support, for compassionate wisdom? How can we nurture this wisdom in ourselves so that we can live it and pass it on to others?

CHAPTER SEVEN: THE GLOBALIZATION OF WESTERN DUALISM

In the following essay, I will discuss how the phenomenon of economic globalization promotes the dualistic culturally located assumptions discussed in each of the preceding chapters. The purpose of this essay is to depict the problematic global promotion of these assumptions, under the guise of "neutral" economic practices.

Armed with the rational justifications of Cartesian individualism, economic globalization endorses a patriarchal severance from the world since it is based upon the presumption of objectivity and the denial of the role of interpretation and the cultural/ historical and ecological contexts with which it is based. "Hard-line economistic interpretations of life insist on a rationality that relies on the split between subject and object, a conception of radical personal autonomy, and a split between politics (now conflated with economics) and history" (Smith, 2006, p.16). According to Gray (1998) economic globalization is a "new imperialism" which seeks to create a single worldwide civilization, in which the varied traditions and cultures of the past [are] superceded by a new, universal community, or false utopia, founded on Enlightenment assumptions. He states,

> [False utopias] in their cult of reason and efficiency, their ignorance of history and their contempt for the ways of life they consign to poverty or extinction, … embody the same rationalist hubris and cultural imperialism that have marked the central conditions of Enlightenment thinking throughout its history. (1998, p. 3)

The primacy of global economic development exists as the cultural "he" who resides over and above us all asserting the voice of power, certainty and reason. It is this cultural "he" with which the colonized must identify and appease if they are to gain access to the public world, now dominated by the market agenda. Unfortunately access to this world is provided in exchange for the loss of rich language and traditions that do not fit within Western rationalism of market logic. As Cox (1999) states, "The Market … strongly prefers individualism and mobility. Since it needs to shift people to wherever production requires them, it becomes wrathful when people cling to local traditions. These belong to the older dispensations and … should be plowed under" (p. 23).

The individualistic rationalism upon which economic globalization is based disguises the deeper intrinsic desire to wield power and impose a particular vision on the world (Loy, 1997, Smith, 2006). At the root of this standpoint is a dualistic severance. Trapped within the myth of rational autonomy, the thinking ego (Descartes' "I think therefore I am") is cut off from its own location within the greater context within which it is constructed. This entrapment makes it difficult for those caught in this myth to read their own story as an open text (Smith, 2006, p.37). There is the potential for fundamentalism, whereby fear of "other," the fear of anything that contradicts identity, propels the aggressive assertion of fixed opinions and beliefs. That which differs from the ideals with which the Western project of economic globalization is based—the ideals of objectivity, technological and industrial development, economic profit and the individualistic pursuit of personal gain is silenced by the aggressive voice of certainty—provided by reason and its presumption of neutrality.

> For the West to avoid the pain of deep encounter [with difference], the exhortation is raised: Our traditions of science, religion, philosophy and art have taught us what it means to be human, so if you want to be human, become like us. If you choose not to, then, we have the right to destroy you, for the sake of our broader universal truth. (Smith, 2006, p. 5)

According to Loy (1998) the increasing adoption of market values has led to a further decline in the quality of modern social relationships, since these values are based upon the philosophy of individualistic utilitarianism in which discreet individuals seek their own personal ends and rationality is defined as the intelligent pursuit of one's personal gain. Within the context of post-modern relativism, this ego-centered individualism fosters the development of independent pluralities without genuine interaction. The lack of engagement with difference reduces others to their perceived difference. The rational pursuit of one's personal gain is justified since each individual entity is defined by its own special interests without any obligation or relation to others. Within the context of Western globalization, this perspective fosters imperialistic division from that which does not agree with its own individualistic rationalism:

> This culturalist, anti-universalist conception assumes that each of the identified civilizations forms a coherent whole different from the others, leaving out of account the changes that all societies have undergone as a result of participating in capitalist globalization, as well as the contradictions and conflicts of interest within each and every component of the modern system. The societies in question are supposed to confront each other as blocs welded together by their distinctive "system of values." The advantages of this "world view" are evident. North Americans, Europeans and others in the same category, constitute a "civilizational" space with the same shared values of "democracy." The Others have "other values," which, by definition, are not and cannot be those of the West. Moreover, the Others are themselves diverse—blacks, Indians, Chinese, Muslims—and have relations of latent or overt hostility to each other which can prevent the formation of a front of the underprivileged. The West can therefore be sure of emerging victorious from the "clash of civilizations" (Amin, 2003, p. 124)

Unfortunately, through the process of global economic development, the values of Cartesian rationalism and individualistic consumerism "are winning more converts more quickly than any previous belief system of all time (Loy, 1988). The problems of growing social atomism, hyper individualism, the subjugation of the body, of women and children and the destruction of the natural world may be increasing as dualistic values are being imposed on a global scale. As Scheper-Hughes and Sargent (1998) state, children are the perennial losers in the aggressive restaging of the new world order along with peripheral peasants and indigenous peoples. These groups form the "quintessential nonproductive, 'parasitical,' Other [of late capitalism]" (1998, p. 3).

The implementation of dualistic values in developing nations imposes a particular way of life based upon a patriarchal interpretation of technology and development. One example is the enforcement trend of wage labor displacing "home economies that are more compatible with breast feeding" (Scheper-Hughes & Sargent, 1998, p. 5). The pressure to join the global workforce has forced women in poverty to lose confidence in "the essential goodness and abundance of their bodies… in comparison to what comes out of 'clean,' 'healthy,' 'modern' objects like cans of Nestles' infant formula" (Scheper-Hughes & Sargent, 1998, p. 6). For children this trend is deadly since "direct correlations have been established between breast-feeding and infant survival and between bottle-feeding and infant death" and "each generation of new mothers in the 'developing world' is less likely to nurse offspring than the previous generation" (Scheper-Hughes & Sargent, 1998, p. 5).

The patriarchal historical period, as Berry (1988) describes it, characterizes current Western culture as long as economic development proceeds as if it is an objective process (the presumed neutrality of the market), disconnected from its moral, cultural, historical and ecological context. According to Greider (1997) the global economic quest has pushed aside the question of human welfare since minimal standards of human decency are irrelevant to the market.

The guise of democratic egalitarianism hides the bottom line of profit (Greider, 1997). This agenda hidden in the guise of democratic egalitarianism is evident in the belief that "something is good because it is good for the market." This evaluation has led to the use of the market as a measuring stick to interpret situations that affect human well-being and the well-being of the planet. For instance, a newspaper article titled *Canada's war on cancer* [38] is concerned by the increasing rate of cancer in Canada because of the threat it poses to Canada's economy, the loss of workers and the costs to Canada's healthcare system. The threat of cancer to human life is understood within the overriding concern for the economy—assuming that economic success equals human well being. Similarly, according to a recent business report, global warming is only now a worthy cause because of the threat it poses for the market. The headline states "[Hurricanes] Rita and Katrina left even Wall Street worried about global warming. Now the pressure is on George W. Bush to deal with climate change."[39]

When the thriving of the market is viewed as the ultimate determinant of "the good life," both humans and the natural world become instrumental means to serve the market's purposes. The earth is viewed for its potential to be commodified; nothing on the earth is sacred; in other words, anything can be bought (Cox, 1999). Children are thus objects—potential "human resources" and education becomes education to fuel the global economy (Spring 1998).

> Driven by desires for increased profits, businesses are forcing schools to function as part of the economic machinery. Corporations do not suggest that education should be fun or that work should be fun, or, for that matter, life should be fun. By employing accountants and economists, businesses appear to want education to squeeze the last ounce of pleasure from learning. (Spring, 1998, p. 149)

Education for the market presents a utilitarian perspective based on the unquestioned aims of endless production and continued profit, and it understands children as instruments in the achievement of these goals. The linking of work/wealth with morality has made life instrumentally subservient to work and the pursuit of wealth.[40] We now live in a culture in which industrialization is justified by the claim that it improves the quality of life for the people it affects. Yet, quality of life is understood in this statement to mean wealth accumulation. It does not address the possibility of other ways of interpreting life quality. And it does not address the greater social and ecological costs of technologically advanced practices geared only toward increased production and profit.

For example Rifkin (1996) sites technological advancements in industry, questioning their social and ecological costs. One such advancement is the discovery of successfully grown orange vesicles—leading to the eventual production of orange juice in vats. Rifkin raises important questions that address the issue of social and ecological well-being in light of this discovery: How does technology of this kind affect the health of those who consume these products? How does this kind of production affect the well-being of the farmer, who does not have access to this technology? What are the environmental costs of this kind of production? How do these environmental costs affect the quality of life for all? Rifkin's questions assume that quality of life encompasses much more than increased production and profit.

Also, within the logic of the market and the paradigm of economic development the question of human welfare is often answered with the assertion that industrialization leads to more jobs. Yet, as Rifkin (1996) shows, the increased reliance on technological advancements, while profitable for large corporations, has proven disastrous for the millions of workers permanently eliminated from the economic process while whole work categories have largely or totally disappeared.

The notion of objectivity has allowed industrialization to proceed under the guise of neutrality. Despite the deconstruction of Western mathematics' myth of cultural neutrality, "most of the modern world has accepted Western mathematics (Bishop, 1995)"—which has indirectly contributed to the continuation of Western cultural imperialism. Bishop (1995) states:

> [T]hrough the three media of trade, administration and education, the symbolizations and structures of Western mathematics would have been imposed on the indigenous cultures just as significantly as were those linguistic symbolizations and structures of English, French, Dutch or whichever was the European language of the particular dominant colonial power in the country. (73)

Armed with the language of Western mathematics, and the assumptions underlying this language, globalization through instrumental economic practices promotes the values of rationalism, objectism, power and control (Bishop, 1995). In pedagogical situations governed by these assumptions, there may be an overemphasis on quantifiable production and the reduction of education to measurable learning outcomes. Therefore, in pedagogical settings, perhaps both children and adults may benefit from the recognition of the link between interpretation and industrialization. Children would then be free to understand global economic development not as an obvious objective course of events but as events based upon particular values and interpretations of the world around us.

The conception of radical personal autonomy promoted in economic globalization divides the individual from the world cut off from an awareness of the cultural, ecological and global context within which the individual is sustained. This conception allows the individual to assume the right to pursue one's own gain. As Cox (1999) claims, the market has become like a religion, since it provides "a grand narrative about the inner meaning of human history, why things had gone wrong, and how to put them right (18)" and the first commandment of the Market as God is "there is *never* enough (23)." Salvation is sought in the endless cycle of production and consumption and satisfaction never arrives. For example, the logic of continuous consumption is based upon the insatiable desire to consume things: If I just get this, then I'll be happy. And, when that happens, I'll be searching for the next thing to provide it; and on and on. However markets per se are not problematic according to Cox (1999), who explains that since the earliest stages of history there have been bazaars, rialtos, and trading posts—all markets—the market was never God as it is today, because there were other values and meanings.

If one lives by what Cox describes as the first commandment of the market, *there is never enough*, if this is one's most important human value, what might become of one's relations with children? Consider the following fictional man and his life as a father:

A father of four young children works hard at his job. His hours of work are dictated by the hours of the stock market. When life (the stock market) is good to him, he celebrates by buying things for himself and his family. He owns three large trucks: one for hauling things, one to take on hunting expeditions, and one to drive to work. And he bought his wife a minivan to drive the kids around in. He has a basement full of workout equipment and a very large screen television. He makes sure that his children always have the latest and best toys on the market. When his children are unhappy he buys *things to cheer them up. He loves his family dearly only he is too busy working (to make money) to spend time with them. Happiness always seems to be out of his reach.*

The man in the above example represents a very human predicament. Continually searching for gratification his happiness remains forever elusive.

Psychotherapist Mark Epstein (1995) addresses this common human problem and suggests a Buddhist way to approach it. He states,

> Pleasure and displeasure can be … appreciated for the ways in which they are inextricably linked. Well-being becomes understood as an inseparable part of a larger whole that also encompasses catastrophe. Happiness, then, is the confidence that pain and disappointment can be tolerated…. It is release from the attachment to pleasant feelings, and faith in the capacity of awareness to guide us through the inevitable insults to our own narcissism. (p. 4)

As Welwood implies, it is our narcissism that keeps us entrenched in the dualistic avoidance of that which upsets our concepts of happiness (aspects of the constructed self). This dualism manifests in Western culture in the various "isms" that divide us from others. For instance, patriarchal arrogance and fear of the wild (the fear of that which is beyond control), the instrumental treatment of others, the fundamentalism that fears difference, and the industrialism that disregards ecology. These manifestations may exist as unrecognized effects of dualistic economic practices, presumed to be based on reason.

In contrast with *there is never enough*, there is the possibility to stop the narcissistic searching and accept the moment, which includes both what we like and dislike. There is the possibility of realizing a different experience of self and other, a different experience of self and world—one that does not assume a rigid division of both.

* * *

In the preceding essays, the sense of separation from life has been discussed as implicated in various manifestations in current Western culture. My primary intention in each of these essays was to expose these cultural movements as interpretations affecting the way we live ethically with others. With awareness of these cultural patterns we may be freer to think, speak and act pedagogically as part of the greater whole in which we exist. In the introduction to the first essay, I discussed the notion of surrender as the letting go of our resistance and separation from life. What is the source of this resistance? According to Taoism, the ancient nondual Way, resistance begins in one's mind/heart, in one's separate ego-centered desire to live as if the world begins and ends with me—hence the paradoxical statement from the *Tao Te Ching*: "Because he is free of private interests the sage can accomplish his private interests." This statement implies that one's deepest desires—to be whole, healthy, happy and fulfilled will be achievable when one's private interests become the interests of the Way. As David Loy suggests, "perhaps the future of our biosphere depends to some extent on the quiet, unnoticed influence of those working to overcome their own sense of subject-object duality" (1997, p. 304).

In the context of pedagogy, this quiet, unnoticed work may be a necessity. Given the complexities and challenges of post-modern existence, as the preceding essays have tried to show, it may be imperative that pedagogues develop the ability to see through cultural messages and personal habits so that they are freer to live with children in ways that support the continuance of life on this earth that we share with others. Therefore, in section III that follows, I will look more closely at adult/child relations and the possibility of expanding pedagogical awareness.

PART III: THE ADULT/CHILD RELATIONSHIP

Section III is an exploration of the adult/child relationship within the greater question of the self in relation with others. Chapter Eight begins this exploration with several narrative depictions of adult interactions with children in ordinary situations. The narratives depict the breakdown of adult/child relationships and will be interpreted to understand the role of the adult in this context. They provide a closer look at adult interactions with children and the identifications, notions and constructs that may influence these interactions. The purpose of Chapter Eight is to provide an experiential sense of pedagogical situations with minimal philosophical discussion. Questions arising in the narratives will be addressed in greater detail in Chapter Nine.

Chapter Nine builds upon the questions of self and other that surfaced in the narratives of Chapter Eight. It will begin with the notion of the constructed child and a discussion of various constructions of children that may contribute to division in our relations with children, constructions which are at play in the narratives. This chapter will also revisit the themes introduced in the essays of Section II within a discussion of *The Child as Other*. It lays the groundwork for Chapters Ten and Eleven (Section IV) which explores the possibility of awakening greater awareness, awareness beyond the duality of self and other.

CHAPTER EIGHT: NARRATIVES OF EXPERIENCE: OPENING UP ADULT INTERACTIONS WITH CHILDREN

The narratives that follow provide a closer look at adult/child interactions. Their purpose is to bring to the surface painful and difficult aspects of pedagogical interactions that may result in the breakdown of adult/child relationships. The narratives are stories that I have written (all except one, which is taken from a published short story), based upon my own observations, conversations, interactions and life experiences. They have been written to remove any details that may reveal actual, people, places or events, while retaining a sense of the particularity of adult/child interactions that openly invites the reader to participate with—to elicit a response in the reader. They have not been written with the intention to provide an accurate or "objective" account of situations and experiences but rather to express some of the subtleties of pedagogical interactions that may be overlooked and repressed. This has given rise to an underlying, critical tone in this chapter. However, it is not my intention to accuse particular individuals or groups of any wrong-doing, but to expose patterns of behaving. The critical tone exists because of the underlying question of adult awareness—the ways in which adults may knowingly or unknowingly contribute to harming their relations with children. Following each narrative, I will discuss the role of the adult within the greater question of self/other relationships; I will include questions which will be built upon in Chapter Nine to follow. My intention in this chapter (Chapter Eight) is to emphasize the experiential aspect of ordinary pedagogical interactions, and to bring to the surface aspects of those interactions that may be taken for granted.

Walking Home

As I walked home from the mailbox, I could hear the conversation of two children (siblings perhaps?) and a young woman (perhaps their nanny or babysitter?) as I walked behind them. The youngest child was having trouble zipping up his winter coat; he was struggling to do it up while running to catch up with the woman who was walking faster than both children. She stopped and looked at the boy and shouted, "I told you to zip up your coat at the school!"

"But I can't do it up!" was the boy's reply.

"You're not a baby; you can zip up your own coat."

"You're a mean babysitter. I hate you!"

They continued to walk along, the babysitter, the older boy and the younger boy with his open coat and little legs that struggled to keep up. The eldest child turned to his brother, with excitement, "Hey look, there's Bradley and Ryan!" The smaller boy looked up at the young woman, "Please Ella, can we walk with our friends; we go right past their house?" She looked down sternly at him, "No!"

"Why not, we walk right by their house?"

"No".

Ella marched ahead with the boys running and pleading behind her. Ignoring their pleas she turned the corner while the boys' friends continued straight ahead. I could hear the younger child crying as he ran to catch up with Ella. And now the eldest was also upset. "Why don't you ever let us walk with our friends?"

"You and your brother don't listen to me,"

The young boys in the story were dependent upon the woman to help them get home safely and to ensure they were warm and protected from the cold weather. The children had to rely on her to do these things, yet her help was not readily available. She walked too fast for them, forcing the youngest to run to keep up with her. She refused to help the little boy zip up his coat, seemingly punishing him for his own inability. Further, she refused to allow the children the pleasure of walking with their friends—which the children did not understand. When the eldest asked for an explanation, we get a hint of the nanny's underlying motive—revenge.

Perhaps because she believed the boys did not adequately obey her, she used what power she did have to regain a sense of dominance, refusing their request to be with friends to show them who was "in charge." Also the subtle withdrawal of safety and protection reinforced her power over their wellbeing and, therefore, the boys' experience of being neglected. The story exposes the power inequities that may occur between adults and young children—how young children can become easy targets for abuse.

Psychoanalyst Miller (1998), who deeply examines this issue, does not place blame solely on the adults who abuse their power, because, as she explains, they too have suffered and are likely still wounded. She stresses that when adults inflict harm on children it is because they are conflicted themselves—not only due to present difficulties, but also as a result of the unconscious influence of past wounds. Miller suggests that in order to stop the cycle of violence adults must heal themselves *and* become aware of societal patterns that allow this destructive cycle to continue as "normal."

This psychoanalytic approach is not incompatible with the transformational motivation of the nondual wisdom traditions which seek to treat the problem of violence at its root—the delusive division between self and other that exists in the mind of the individual. The nonduality between self and other implies that destructive individual behavior does not occur in isolation but within the social and cultural contexts that perpetuate what Thich Nhat Hanh (2001) calls destructive "habit energy."

Perhaps one of the ways that this destructive habit energy is perpetuated is through habitual patterns of treating and relating with children that enforce power inequities, such as actions designed to break the willfulness of young children, causing children to feel shame, and the enforcement of obedience (Miller, 1990). Cultural values which emphasize the accumulation of power and influence over others may translate in relationships with children as the continued strife for control. Yet, it could be said that this sense of division is false, that this sense of power *over* other is a kind of delusion. The pattern is similar whether it is expressed as man *over* woman, white *over* black, adult *over* child or human *over* animal. As expressed in the following address given to the United Nations, this false desire for superiority is based upon an ignorant view of one's place in nature:

> Power is not manifested in the human being. True power is manifested in the Creator. If we continue to ignore the message by which we exist and we continue to destroy the source of our lives, then our children will suffer.... I must warn you that the Creator made us all equal with one another. And not only human beings but all life is equal. The equality of our life is what you must understand and the principles by which you must continue on behalf of the future of the world.... I do not see a delegation for the four-footed. I see no seat for the eagles. We forget and consider ourselves superior, but we are after all a mere part of the creation.... It is our responsibility, since we have been given the mind to take care of these things. The elements and the animals, and the birds, they live in a state of grace, they can do no wrong. It is only we, the two legged, that can do this. And when we do this to our brothers, to our own brothers, then we do the worst in the eyes of the Creator.[41]

The "habit energy" that seeks to conquer may perhaps begin to dissipate when one understands others (children) not as obstacles and burdens to be overcome, when one begins to see beyond the illusion (delusion) of superiority. While young children, like the elements and the animals, may have less worldly agency than the adult, they are just as valuable. One's increased agency in the world is therefore a position of responsibility. As the speaker above implies, I have been given the mind to take care of life, to serve. Therefore how can I learn that my false sense of separateness and the desire to feel superior over others only impedes my ability to do so?

Manners

I was having a chat with my nephews one day and they shared an interesting story. This is what they told me:

"The librarian at school always acts grumpy around kids. She doesn't give us our books until we say 'Good morning,'" said the six year old.

"The secretary is like that too. When we go to the office to ask her a question, she doesn't answer until we say 'Hello.' That's rude, isn't it?" asked the nine year old.

The child in the story notices the double standard by wondering how it is that adults can be rude to children and then expect good manners in return. The child's question asks something of us, as adults; it asks us to consider how we might respond if someone treated us that way. Would *I* be inclined to say good morning to someone who was always "grumpy" around me? How would *I* feel if I asked my friend a question and he purposely didn't respond as a means of eliciting a particular response from me?

The adults in the narrative are quick to fix what is "wrong" with the children, yet are unaware of their own faults. In pedagogy this unbalanced perspective is expressed in hierarchical attitudes that view children as inferior and deficient when compared with adults. Western notions of development imply this hierarchy: the less developed child gradually becomes more developed (or adult like). In this hierarchy, that which is different from the adult ideal is deemed inferior. Yet adult and child are not mutually exclusive: adult identity is tied to constructions of children and constructions of children are tied to adult identity. As Kennedy states, "As always 'child' occupies that mysterious place in human self-understanding … so yielding to adult projection yet so much itself. Its possibilities are inextricably related to possibilities of 'adult': what one might become, so might the other…. (Kennedy, 1998, p. 20)" Is it possible to see the difference between children themselves and one's assumptions about them?

Starting Kindergarten

Before my daughter went to school, our days together were full of pleasant contentment. My child was spirited, yes, but also happy and bright. The first few weeks of kindergarten were a struggle for both of us. She adamantly refused to go to school. I would dread Monday morning because, after a long and pleasant weekend together, it was like a rude awakening. She would cry and cry, fighting to stay home. Talking to her did nothing to change her mind. She didn't understand that she had to go to school and that she was making things harder for herself—for all of us. Sometimes I had to pick her up kicking and screaming and carry her to the car because it was time to leave—and her older brother and sister would be late if we didn't get going. On these occasions she would scream during the entire trip to school. Her siblings would get upset because they were late. I tried to keep calm, but inside I was screaming too. She eventually adjusted and become more compliant, but she never seemed happy about going to school.

This situation has many layers. There is the immediate difficulty that that the parent had to face: the crying, inconsolable, willful child. There is the pain and struggle as experienced by the child: being forced to do something against her will. There is also the underlying social expectation that the child *must* go to school, which brings loss—a happy child becomes a compliant child. And there is the social assumption that every child must enter the world of schooling. Yet, what is that world made of in contrast with the world that children already know?

As Madeleine Grumet (1988) asks in *Bittermilk*, have "the rules of the so-called public world evolved in an explicit repudiation of family life" and, if so, how has "schooling in this culture, as in many others … provided the training necessary to make this leap from intimacy to anonymity" (1988, 170)? Grumet touches upon the experiential difference between home and school, between the intimate context of nurturance and its denial in schools. Her work casts light on an aspect of the child's experience: entering the "untouchable," "invulnerable" school and its project of gradual and orderly denial of the body. Grumet further describes this predicament:

> When September rolls around and all the little "nobodies" get on the yellow buses to go "nowhere," we induct them into the "common culture." It is within the rationalization of the common culture that ... [excludes] the influence of the family from the classroom. Because the common culture is always anywhere other than this world, its curriculum rarely speaks to a world children know, a world accessible to their understanding and action.... [which] controls ... through encouraging passivity .... Power wears many masks, and if in some countries it appears as the Church, or the Party, or even the People, here it is the Common Culture that does the trick .... Because it is labeled as neutral and is packaged and distributed as such, a standard rationale for the common culture is its accessibility. Ironically, it is this very posture of impartiality and neutrality that has contributed to the school's capacity to sort, stratify, categorize, and identify the children of the nation. (pp. 171,172).

The question that is implied in the story of the girl, who refuses to begin school, is not simply whether she should be made to attend school at that particular point in time. Rather, the experience of the mother and her child can be read as life trying to break through the "normal," the "way things always have been done." What remains to be asked is, can we (adults) become awake to the ways we perpetuate existing power structures, "normal ways" that may be harmful for children? Since, we are not entirely helpless before these ways of life—since it is we who usher the children onto the yellow busses and greet them at the classroom doors. Is it possible to perceive and refuse those aspects of the "common culture" (deemed neutral) which serve only the existing order, not the best interests of children?

The grassroots social activism derived from Buddhist philosophy (Barnhill, 2004) does not suggest abolishing and destroying social institutions … because individuals are complicit in the creation of them. Yet one's complicity implies one's responsibility. As Thich Nhat Hanh (1993) explains one must become aware in order to respond well.

> In Buddhist iconography, there is a bodhisattva named Avalokitesvara who has one thousand arms and one thousand hands, and one eye in the palm of each hand. One thousand hands represent action, and the eye in each hand represents understanding. When you understand a situation or a person, any action you do will help and will not cause more suffering. (p. 16)

Because children have not been fully inducted into the common culture, they provide adults with opportunities to break through the normal, opportunities to open their eyes so that their actions may help rather than cause more suffering.

The Snow Stays on the Ground

As we were walking home from school, my son stopped along the way to pick up handfuls of snow and drop them to the ground. When we were a couple blocks from the school, a woman driving by rolled down her window and shouted at my son, "The snow stays on the ground!" I recognized the woman as one of the teachers at my son's elementary school.

When I first heard this story I thought that the woman in the car must have been joking. Why would someone reprimand a child for picking up snow, and well outside the school property?

The narrative is a reminder of how adult relationships with children can degrade into a divisive disrespect. What children may not see when they are affronted in this way by adults, is the fear that lurks beneath adult behavior, that the child is being interpreted as the unknown risk, the disaster waiting to happen, the unpredictable danger.

This fear of the child is like the fear of the wild. Addressing the basic human relationship with what surrounds us, Luther Standing Bear, chief of the Oglala Sioux, explains how division exists first in us:

> We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth as "wild." Only to the white man was nature a "wilderness" and only to him was the land "infested" with "wild" animals and "savage people." To us it was tame. Earth was bountiful and we were surrounded with the blessings of the Great Mystery. Not until the hairy man from the east came and with brutal frenzy heaped injustices upon us and the families we loved, was it "wild" for us. When the very animals of the forest began fleeing from his approach, then it was for us that the "wild west" began.[42]

As Luther Standing Bear explained, the fear of the wild depends upon interpretation. The compulsion to approach it with aggression, with "brutal frenzy" depends first upon the assumption of threat. What interpretations lie hidden in the shouting of orders and the militant desire for control over children? Perhaps, as Luther Standing Bear suggests, when adults approach children as "other," like the "hairy man from the east" approached nature, they can expect fleeing, a defensive revolt—and their assumptions are confirmed. His words imply a way out of this predicament: changing one's perspective. What difference might a perspective like Luther Standing Bear's have in the dissolution of opposition?

Yelling

For much of his first year of school my son did not want to attend. He said that his teacher, Ms. T, yelled too much, that she was mean. After volunteering in the classroom I understood what my son was feeling. Most of the words that the teacher spoke were statements of disapproval: No! Sit down! Don't do that! Be quiet! Sit still! I'm waiting for Johnny to stop talking! Her voice was extremely loud only adding to the noise in the classroom. The children constantly "acted out" doing exactly what they weren't supposed to do. This seemed to increase the teacher's shouting as attempts to control the noise. One day after school my son told me that the teacher in the room next door threatened to send his teacher to the principal if she would not be quiet.

The mother who shared this story also explained that her son complained of stomach aches and nearly everyday after school he collapsed into tears. Yet she also expressed empathy for Ms. T, explaining that Ms. T was not a bad person, she was just "in over her head." Yet, her son suffered nonetheless.

I find it interesting that the very behavior that Ms. T despised so much in her students—noisiness, talking out of turn and shouting—were most characteristic of her. How could she help the children learn to control their own behavior when she could not control her own?

The *Bhagavad Gita* states,

> If one sits motionless but with one's mind ever thinking of sense attractions, that too is engaging in action. Engage in action, do your work, but with full control of your mind and senses. (3: 6, 7)

The passage suggests that, even in the midst of great noise and chaos, we can learn to retain the silence that dwells within. From the perspective of this passage Ms T. suffered and so did her students because she was unable to achieve the inner stillness and quiet which would allow her the ability to promote it in her environment. Therefore, seeking silence by simply trying to change one's external surroundings may not promote the experience of peace. How might the practice of self-peace promote peace in one's pedagogical surroundings?

Going Down the Slide

It was a cold and windy spring day at the zoo. A young boy, about six or seven years old, caught my attention. He was at the playground, hopping gleefully from the monkey bars to the wooden bridge. He called his parents to watch him go down the long tunnel slide. When he emerged from the bottom of the tunnel, his happy expression was gone. He stood up and looked down at his legs. The front of his pants were soaking wet. I couldn't hear what he said to his parents, as he looked up at them sheepishly. His father stared at him blankly, as if he had no resource whatsoever to draw upon in response to this situation. His mother, who looked down at him frowning, announced harshly "This is so embarrassing!" I watched them march toward the long path toward the parking lot, wordlessly fuming while the boy waddled in his wet pants behind them.

Not only did the boy have to deal with physical discomfort, he was, in sense, abandoned when his parents withdrew emotionally from him. Perhaps both parents were too consumed by their own conflicted emotions, so caught up in what they viewed as their own problem. Perhaps if they had been less caught in themselves they might have been able to dry his pants in the washroom under the hand dryer, or drape an extra coat around his legs to keep them warm. Perhaps they might have been able to lighten their son's feelings of embarrassment and humiliation. This situation expresses how being conflicted against one's self may translate into further division in one's relations with children.

Gym Class

It was grade seven or eight. Mr. M., the boys' gym teacher, was a very good athlete. I believe he enjoyed the sports he taught us. I played on some of the sports teams and enjoyed gym even though Mr. M. had an explosive temper—explosive being the only way to describe it. He would seemingly go from good-natured 'coach/teacher' to enraged disciplinarian in seconds. He put up with no form of misbehaving. His method of response to a class disturbance or disruption was physical. Maybe there were warnings at first. I recall none of that though. My memory is of a swiftly moving, strong athlete hunting his prey. He sprang on the disruptor like a cat, like a predator catching his prey. His choice of grabbing you by the back of the neck was also similar in nature to the cat. Why he chose me that day, I have no recollection, only that he did. Perhaps I was talking when I shouldn't have been, or I was being a wise-cracker. It could have been for countless other reasons. All I remember is that he leapt at me as I had seen him do many times before with others. He put his fingers on one side of my neck and his thumb on the other. He squeezed hard enough for me to know he had a terrific grip. Then with one swift movement of his leg, he kicked my feet out from under me, making me fall. When he did this to us we would fall onto our knees if we were lucky, if we were not, we'd land on our butts. How I landed I also can't recall. But the common use of the discipline measure made me understand how it was happening, while it was happening, having seen it before. Looking back, it was an abuse of physical power and Mr. M. was extremely lucky he never seriously injured anyone.

Mr. M., as remembered by narrator of this story, is like a caricature: we only know him as he appeared to the child. What we do know, however, is the intensity of his explosive temper and the lasting impression it made on the child. What the adult remembering the incident realized was that Mr. M. was granted a position of power over children, and he abused that power by physically assaulting them.

Mr. M. was admired for his athleticism and he was prized for his ability to coach sports. He was also described as a kind of predator, always ready for a fight; his attitude inspiring fear in his students. Did he also view the classroom as a competitive playing field, with his students as his potential opponents? Did he interpret their disruptive behavior as points against him?

The narrative touches upon how we may suffer the effects of an antagonistic (always ready for a fight) individualistic culture: How we learn to be afraid of others, how we learn to view them as potential threats, how we learn to "look out for number one" in fear of being "pounced on" by someone else, how we learn to view the world with an aggressive stance: "I'll get you before you get me," "If you win, then I lose." Can we heal our individualistic sense of separation from others so that we do not unconsciously pass it on to our children through antagonistic and violent actions?

A Dash for Solitude

I ran from the grade six classroom I had been in. Shame or embarrassment propelled me forward. I couldn't stand to be in the room a moment longer. Down the hall I ran to escape. My destination: the boy's bathroom. No sooner having arrived at what I thought was a place of privacy and solitude, I was interrupted by the principal (also my teacher) busting through the bathroom door. I faced him but he had something else on his mind than comforting or consoling me. I found his fist pushing up against my jaw. Not a punch, but a pressure against my face. Pushing my head back to the side. His words I don't remember but his physical presence is a clear harsh memory. He imposed his will on me with a force I was not accustomed to. Clearly my behavior was unacceptable to him. Was my courage (or cowardess?) to leave his classroom without permission, a threat to his authority? Did he think I was weak? Was it his intent to toughen me up? My mind is now trying to make sense of a situation that had a lasting impression on me. A situation I'll never forget: the dash for solitude followed by that hard fist to my face. I disliked (hated?) that man then and even now.

Something happened before the child ran out of the classroom. Whatever happened, the child could not bear his embarrassment so he was compelled to leave. Such humiliation warranted comfort and consolation from the teacher. Yet, that is not what the child received.

The teacher in this narrative represents the image of rigidity and toughness, the intolerance of weakness and failure. The child's mistake, when it occurred in the face of this rigidity, resulted in the child's humiliation and the adult's anger. The narrative exposes the repression of failure and the repression of the compassion that understands human imperfection and fallibility. Perhaps if the principal held a broader image of success (which includes inevitable failure) he may have been able to accept without anger whatever happened to cause the boy to flee from the classroom.

On a societal level, this narrative exemplifies the dynamic between the harsh imposition of rules/order and the natural waning and ebbing of change. The interaction between state Confucianism and Taoism in China provides an historical/cultural example of this social dynamic. As Cleary explains,

> State Confucianism … a perversion of the teachings of Confucious … was traditionally bent on keeping political power in the hands of the male elite embracing fixed ideas. To this end it attempted to suppress free thinking, imagination, social change, and inklings of the spiritual side of humanity…. In stark contrast to this is the more ancient tradition of Taoism, a far more comprehensive way of life and thought in which the importance of the feminine element in human life is strongly emphasized….[It] might be … historically accurate to characterize Confucianism as "masculine authoritarianism" and Taoism as "feminine nurture" (Cleary, 1999b, pp. 381-382).

Contrary to notions of otherworldly Taoism, Cleary explains that this nurturing aspect is practical, it is activity involving "[ridding] the earth of what is harmful … [healing] the sick and [eliminating] problems, acting mercifully toward the troubled and uplifting the fallen [and] rescuing the weak and helpless" (383).

From the perspective of Taoism, the adept practitioner learns humility in the face of life's changes and challenges—*fighting against nothing that arises*: "At home in the dark as well as the light, earth as well as heaven, yin as well as yang, death as well as life, the Taoist adept … learns to be at peace in the universe and to act in life with the calm, freedom, abandon, and radical egalitarian simplicity and tolerance of the Tao itself" (Harvey, 1998, 18). What might this imply in the context of pedagogy?

The Smell of Those Who Want Something

The following is from *Greatness Strikes Where it Pleases*, a story about a mentally disabled boy. The story portrays the experience of the boy as he grows to become a man, his relationship with caregivers and his institutionalization.

The fall when he turned seven and was going to start school turned into a disaster.

It was a small school, down by the lake, a one-room school with a single teacher, a small broad man with gold-rimed glasses and strong, blunt hands....

He was going to learn to read, and the teacher was both kind and helpful. He sat for a long time on a chair beside him, smelling of strange smells, tobacco and Palmolive soap.

The letters were easy to tell apart, but he never got any words out of them. They didn't want to speak.

That wasn't anything to wonder at. He didn't have any words to counter them with, nothing to meet them with. Nothing at all. He tried copying them, and they turned into mushrooms.

It seemed natural that he should walk around by himself during recess, digging with a stick in the gravel, while his brother and sister played with their friends.... It bothered him to hear too many children laughing and shouting to each other at the same time. ...

Actually he only went to school for a week.

What he could remember of it afterward was that it was where he first smelled a smell that would later become very familiar to him: the smell of scouring powder and

> *disinfectant, the smell of hospitals, the smell in the waiting room at the county doctor's, strong in some places and weaker in others; but always the same, varying in one way or the other: the smell of those who wanted something from him....*
>
> *After he'd been home a week, he almost drowned in a brook when he went too far out on the crumbling edge of the ice close to the waterfall. He got a good hiding. It was his brother who pulled him out. One of his red boots stuck in the mud. His brother poked around for it for quite some time, while the boy stood there shivering. He cried, for he knew the worst was yet to come. The water still stung in his nose; water you inhale deeply has a strange way of stinging.... His nose was running, he shook with cold, his thin overalls smelled damp and putrid from the brook water. He stood quite still, freezing, and someone somewhere owed him infinite love.* (Gustafsson, 1986, pp. 95-97)

Gustafsson's (1986) depiction of the disabled child's institutionalization sheds light on aspects of institutional experience which perhaps to a lesser degree are also significant in the experience of children in schools: there is the experience of being sorted and categorized according to the bounds of normal, of being measured evaluated and then put into places where one's difference is contained. The narrative shows how within institutional life the child's multifaceted reality may be left unnoticed. Yet, the author allows the experience of the boy to come alive for the reader; expressing the boy's potential for depth of experience and feeling in contrast with the institutional treatment of him. The story gives value to the experience of feeling without words, those intuitions that are shaped by sensory bodily sensations and emotions, common to human experience but perhaps more significant in the experience of children before they are fully socialized into the language of their culture. As the boy's perceptions are described, Gustoffson is able to convey the dignity and value in his preliterate experience, different as it is from the adult who upholds the ordered institutional environment.

The narrative reveals the degradation of human worth to merely physical value. The child's body is cared for and maintained; he is treated in an instrumental manner in places that "smelled of those who wanted something from him." He is beaten as a means to keep him from physical harm yet abandoned emotionally, never receiving the "infinite love" of being completely accepted and valued for all of his differences.

The term *infinite love* is like the notion of compassionate love, which recognizes the sacred in the other, which recognizes the *infinite* in which both self and other reside (Nishitani, 1982). It is like the Buddhist depiction of boundless compassionate love that is unwavering and unaffected by external conditions. As Buddhism teaches, once one drops the *conditions* for happiness one may realize that it is possible to experience peace with things that are usually disturbing. This does not mean that we necessarily condone these things, but rather one can respond to them with equanimity. Welwood (2002) comments on the importance of providing children love without conditions:

> The parent-child relationship provides our first experience of the confusing ways in which conditional and unconditional love become mixed up. Although most parents originally feel a vast, choiceless love for their newborn child, they eventually place overt or covert conditions on their love, using it as away of controlling the child, turning it into a reward for desired behaviors. The result is that as children we rarely grow up feeling loved for ourselves, just as we are…. And so we perpetuate and pass on to our children the pain and confusion that results from putting conditions on the love whose nature is to flow freely from the heart. (p. 254)

As children we rarely grow up feeling loved for ourselves, just as we are. For those, like the boy in the story that exist further outside the bounds of normal, who live institutionalized lives, this tragedy is perhaps even greater. How can pedagogues cultivate an appreciation for children as they are?

Five Words

I don't remember the specific thing that I did to cause trouble—although I am quite certain that I did do something to piss her off. But the words she chose as her form of reprimand, I had never heard a teacher use before—not to others, let alone me. Cocky, disrespectful, sarcastic, are now words that come to mind to describe how I acted toward her at that time. Maybe those qualities coupled with too many other difficult encounters with me put her over the edge. "You'll never amount to anything"...were the five words that she uttered to me that day. Did she say anything else? I can't recall. Those five were powerful and they stayed with me.

As suggested by the narrator of the story, the teacher felt powerless and wounded and perhaps lashed out verbally as a way to regain a sense of power. Both the teacher and the student were likely engaged in the hopeless game of mutual bigotry. Perhaps the student used the "nagging" teacher as an outlet for his desire to feel invincible. The teacher "nagged" the student and the student dismissed her; in the end she lost her temper in an attempt to the child.

Growing up, I heard stories of my parents' school experiences during a time when corporal punishment was acceptable and used regularly as a means of disciplining children. In my parents' era the loss of self-control on the part of teachers sometimes gave way to the use of straps and rulers on children. Perhaps today the stinging effects of anger inflicted upon children are most often the result of words and labels. These may be even more destructive than overt abuse because the victim cannot easily identify the action that caused the pain—hateful actions and insidious attempts to manipulate others can hide behind smiling faces.

The *Bhagavad Gita* (17:15) discourages harmful speech in the following statement: "Do not hurt others through harsh words. Words can be more painful than physical violence, and the hurt lasts longer. Words meant to excite negativity are an act of violence; shun such words. Abstinence from harmful speech is very important." Also within Buddhism there are the *Five Wonderful Precepts*, the fourth being *deep listening and loving speech*, which states:

> Knowing that words can create happiness or suffering, I vow to learn to speak truthfully, with words that inspire self-confidence, joy and hope. I am determined not to spread news that I do not know to be certain and not to criticize or condemn things of which I am not sure. I will refrain from uttering words that can cause division or discord…." (Hanh, 1993, p. 44)

When teachers are tested and mistreated by students what might be their pedagogical duty? Drawing upon the advice to practice loving speech, perhaps one answer lies in the notion of compassionate understanding. Perhaps teachers can understand the aggressive behavior of a student not as a personal attack but as a symptom of something larger, implicating more than is immediately apparent. One can seek to understand one's own role in the conflict—how one's own personal identifications can create situations of division. Perhaps this is the most powerful action one can take to prevent one's own contribution to violence, since as Buddhism teaches violence begins in one's mind in the forms of ignorance, hatred, and greed.[43] How might less attachment to one's usual habits of identification promote access to greater compassion and prevent one from impulsively harming others?

See if He's Learning Disabled

As a teacher of young children, I often felt surprised by the speed with which labels are attached to children. I remember clearly a young boy, Matthew, in my grade one class who struggled with reading. Another teacher, after spending only a few minutes in my class commented on Matthew's reading ability. "You should get him tested to see if he's learning disabled" was her remark. I know that her intentions were good; she sincerely wanted to help Matthew, but why the desire to "fix" him so quickly? I knew Matthew well. He was not learning disabled. I also knew his home situation. His mother was on medication for depression; she was also very anxious about Matthew's school achievements. And he was only six years old! Matthew decided he could not read even before he tried. I wanted to work with him, to help him change his attitude, to help him begin.

Over the course of the year, as he learned to relax, he let himself begin to practice reading and with each little accomplishment his confidence grew. I did have to work very hard with Matthew and his mother, encouraging her to trust, and encouraging him to practice his newly acquired skills.

The situation was a test for me as well. It tested my patience and confidence in Matthew. I had to allow Matthew the time he needed to learn; I had to accept that perhaps he would not read independently by the end of first grade. I had to face my own fear of looking like a failure. It would have been easier for me to label Matthew "learning disabled" than if Matthew did not learn, I would have a reason, an excuse to make it easier for myself.

The narrative suggests that the desire to quickly fix labels on children may originate in the teacher's fear of uncertainty. Perhaps when adults categorize children too quickly they are attempting to locate the "problem" completely outside of themselves abdicating their responsibility to face uncertainty. It is easy to forget that the labels one uses to describe others are also indications of who one is and how one interprets others.

Labels that categorize in an attempt to fix identity are also used to maintain social systems and existing power structures; they provide a sense of secure identity (Britzman, 1998; (Britzman et al.1993). The film *Whale Rider*, the story of a Maori family and the struggle to maintain traditional ways of life illustrates this issue. In the film the grandfather believes that he is the one responsible for upholding the ancient teachings. Yet he cannot see through the mask of tradition, cannot see through his own identification with it. Because his granddaughter is a girl he refuses to allow her to fully participate in their traditional ceremonies and rituals. He does not see that she is more talented and more devoted than any of the boys. He does not even see her love and admiration for him. But the girl's nature is strong; she refuses to allow herself to be contained and limited by her grandfather's label. She provides her grandfather with a wonderful gift: the chance to break free of his own conditioning, to see her as she *is* rather than how he thinks she should be. She helps him to drop his narrow and fixed ideas, freeing him to share the true wisdom of his tradition.

The Indian philosopher Krishnamurti said, the child "is like a tender plant that needs guiding, helping; but if the helper is … incapable, narrow, bigoted, nationalistic… naturally his product will be what he is…. To educate the educator is far more difficult than to educate the child, because the educator is already set and fixed; the educator needs educating much more than the student."[44] What Krishnamurti suggests is that education involves becoming freed from bigoted identifications and that this freedom is necessary in teachers so that they can educate children in this way as well. How might educators begin to do this?

Reading Aloud

I always considered myself the math and science guy. So English classes were not high on my list of priority or what I enjoyed. I was content to get by with minimal effort. Maybe that's why Mr S. took the opportunity to humiliate me in front of the rest of the class. Maybe he didn't intend for it to happen but that's how it ended.

From time to time he would ask someone from class to read a piece of literature out loud for the rest of the class. I can't remember how often it happened or even the last time I had been asked to read orally. Once before? The previous year? I just don't know. No other situation like that stuck with me. For some reason, now thinking back, he must have had several of us take a turn, because I remember my heart beating faster and my breath becoming quicker, so I must have known it was to be my turn soon.

I had a lot of self-pride and the feeling that I could excel at most things yet the fear of 'public reading' overwhelmed me that day. As I started my turn, my heart rate and breathing seemed to take on a life of their own—no matter what I tried to do. I thought, "Calm yourself, take it easy, one sentence at a time" But the reading became more and more difficult. From the first line, I knew I was having problems. The words would not flow. As each sentence went by, I became worse. Stumbling over words, struggling to get air and intensely aware of all my classmates watching and listening to me. It was awful for me. Funny, I don't recall memories of the after-the-situation embarrassment. But the memories of the in-the-moment embarrassment are strong. I remember most strongly my body, my increased breathing and heart rate.

I wanted it to end so badly. It seemed to go on forever. It probably was a page or less but Mr. S. seemed to want it to go on. How it ended, I also don't recall; the bottom *of the page perhaps? It must have been a natural conclusion to the piece, because I don't have a clear memory of how it ended, I just have the feeling that Mr. S. didn't put an end to it. He chose to let me struggle through it. I'm sure the rest of the class was thinking that I was a ridiculously poor reader and probably feeling as embarrassed for me as I was for myself.*

It is hard to determine from the story, what the teacher's intentions were. While hatred (malice) is the intention to inflict harm, it is possible to inflict harm on others without the intention to do so. Even if the child's suffering was not the teacher's intention, it was affected by his choice of no response, whether freely made or not. Even if the teacher did not intend for the boy to suffer, it seems as though he allowed it to happen.

The word that comes to mind after reading the narrative is *humility*. It is the state of being humble, derived from the French term *humus*, meaning earth. Humility thus implies a sense of being rooted, of having a sense of ground without arrogance or the need to maintain superiority. With humility the burden of upholding self-importance is released along with feelings of self-consciousness and embarrassment. With this sense of freedom, one can sense the nature of the situation without the interference of "me" and "I," without the fear that drives one to defend the separate-self. Perhaps the state of humility might have helped Mr. S. avoid the humiliation of the child.

It could be said that, as a teacher, it was Mr. S's duty to respond (free from his own fears and compulsions) to the needs of the situation in service of his students. From the perspective of Buddhism, beneficial action should override separate-self concerns: preferences, dislikes, pride, ego, embarrassment, and so on (Loy, 1997). Yet, in the story, it appears as though he could not do this. How could he have prepared himself for the situation? Perhaps in anticipation of the situation, based on his knowledge of his students, Mr. S. could have set a more light-hearted tone in the classroom before asking students to read aloud. This is just one of many possible courses of action that may have led to a more beneficial outcome. With greater sensitivity to the emotional environment in the classroom, perhaps he would have chosen the right action at the right moment and avoided the humiliation of the boy.

The Sanskrit term *upaya* expresses this capability; it refers to having *skill in means or method.* It implies knowing exactly what is required in any specific instance and being ready to adapt to changing circumstances in the practice of teaching others. Implicit in this Buddhist notion is the assumption that the Buddha's teachings are provisional: what may be appropriate at one time may not be appropriate at another (Bowker, 1997). While pre-determined lesson plans and pre-determined knowledge of subject matter have value; this value is limited in the face of the changing and unpredictable nature of pedagogical life. Each moment comes with its own unique demands and challenges; just as each child comes with her own unique gifts and challenges. The teacher with *upaya* understands the unique needs of *each* allowing the adult to protect the conditions under which each child in her own way can find her way (Smith, 1999a). How might teachers learn to embody this quality?

At the Pool

My three-year-old daughter wanted me to go into the water (at swimming lessons) with her today. I knew that I didn't want to go into the pool on any day. I decided that the best course of action would be firmness, not allowing her to think she could tell me what to do. So I told her that she had to go in without me. She adamantly refused and I ended up sitting at the edge of the pool for the entire lesson. Afterward, in the change room, she ran into a cubical and locked the door. She refused to come out despite all of my pleading and begging. One of the pool staff finally climbed over the door and unlocked it from inside. After she came out I gave her candy because I didn't want to fight with her anymore. Then everything was OK—she acted like the entire episode had never even happened.

What parent has never felt like the mother in the story: a victim of a child's will? The incident inspired me to wonder about the pushing and pulling that sometimes happens between adults and children.

Shortly after having my first child I got plenty of unsolicited advice from more experienced parents. Often the advice involved the importance of maintaining control over the child. One incident comes to mind. An older friend of the family was in town and came over to see my daughter when she was about seven months old. She was miserable during the entire visit. She wanted my attention; she did not seem happy that I was talking to our visitor. I realized that she was tired and simply needed some soothing before going to sleep. Noticing this I picked her up and carried her off for her nap. Before I could get away, our visitor said, "If you always give in to her like that; she's going to be controlling you for your whole life. You need to show her who's the boss." I remember feeling a little puzzled by his comments. I wasn't giving in to her; I was just doing what needed to be done.

Of course life as a mother was not always so easy. On many occasions I did feel pulled into the battle of the wills with my children and so I understand how the mother at the pool felt. How could I approach those potentially explosive situations with the equanimity that allowed me to avoid reacting in order to simply do what needed to be done? How could I approach those situations with the same equanimity that I had on that day with my daughter?

Without a Coat

I know a very soft-spoken kind woman who cannot bear to say "no" to her children. I have seen her two-year-old daughter in a stroller wearing only a t-shirt in freezing winter weather because, according to the woman, her daughter refused to wear her coat.

As the above narrative implies, giving in to a child's every whim can actually harm them. Simply letting the child have what they seem to want when it is not in their best interests may be just a way of avoiding conflict and thus getting the child out of the adult's way. And the child is left without necessary care. Is it possible to say "no" to a child's desire while saying "yes" to the child herself?

Sharing a Snack and a Movie

A severely obese man is sitting on a park bench. Two toddlers (his children?) sit beside him in a dual stroller. He opens a box of donuts and begins to eat them and then gives one to each of the children.

I am concerned that the children in the story will learn to be like the man taking care of them. An adult with an addiction to sweets may offer his baby sugary "treats" as a means of pacifying her, passing his habit to his child.

The following example also contains this theme, yet in a different way:

I was recently at a movie theatre watching a movie rated PG 13, which was quite intense. A man and his young daughter, perhaps three or four years old were seated next to me. Partway through the movie I heard the child say, "Daddy, I'm scared." The father weakly asked the girl if she wanted to go home, and she reluctantly answered "No". Nothing more was said; the child sat beside her father for the duration of the movie, tears running down her cheeks.

In addition to the overindulgence of candy and sugar, children can also be subjected to mental "junkfood," the ingestion of harmful sights, sounds and ideas. In the book *For a Future to be Possible*, Thich Nhat Hanh comments on the importance of taking care of one's mental health by consuming only mental "food" that is truly life-supporting:

> We can have a careful diet for our body, and we can also have a careful diet for our consciousness, our mental health. We need to refrain from ingesting the kinds of intellectual "food" that bring toxins into our consciousness. Some TV programs, for example, educate us and help us to lead a healthier life, and we should make time to watch programs like these. But other programs bring toxins, and we need to refrain from watching them .... [For example] there may be a lot of violence, hatred

> and fear in a film. If we spend one hour looking at that film, we will water the seeds of violence, hatred and fear in us. (1993, pp. 67-69)

Thich Nhat Hanh (1993) does not simply condemn unhealthy practices, he compassionately explores the source of such behaviors and how they become manifest as addictions. He suggests that consumption is often used to provide the self with comfort, to soothe loneliness, for example. "When you are lonely," he says, "you open the refrigerator, watch TV, read magazines or novels, or pick up the telephone to talk. But unmindful consumption only makes things worse" (p. 68). The problem of individualism also perpetuates the suffering caused by unmindful consumption because it is based on the belief that a person's unhealthy choices cause harm only to themselves. Yet, as Hanh explains, one's body does not simply belong to one's self:

> When we are able to get out of the shell of our small self and see that we are interrelated to everyone and everything, we see that every act is linked with the whole of humankind, the whole cosmos. To keep yourself healthy is to be kind to your ancestors, your parents, the future generations and also your society (Hanh, 1993, p. 65)

Thus keeping one's body and mind healthy is not just an individual matter. It is not just that children need to see a good example. Individual actions *do* affect others; as Hanh said, one's actions are linked with the whole cosmos. The choices one makes set forth a chain of events that affect future outcomes. The children eating the donuts are not only at risk to become obese like the man taking care of them, they will have to live with this man, who may be tired all of the time, who may be unable to run and play with them in the park. They may even in the near future have to endure the tragedy of his premature death. Can adults become more aware of the implications of moment-to-moment pedagogical choices?

The Invitation

It was early in the school year and my son was adjusting to Kindergarten. When I picked him up that day, a mother of my son's classmate approached us and invited my son to go to the zoo with them the next day. I could tell by the look on my child's face that he didn't want to go. I told her that it might be too soon; he might need more time to get to know them before going off without me. "Maybe he'll change his mind tomorrow," was her response. After school the next day the mother and her son approached my son. "We're going to the zoo now," the woman said, "would you like to come with us?"

Without saying a word, my son timidly shook his head as if to say no. I pulled her aside and explained to her that he told me earlier that he didn't want to go. Her response was, "Let me just ask him once more, maybe he'll change his mind". She walked over to my son and asked, "Would you like to come with us? It will be so much fun." Again my son shook his head. "Are you sure?" she protested. He nodded yes. "Really? It's such a nice day today, and two of your other friends will be coming along." Again, he shook his head, no. His face started to turn red and his eyes were beginning to fill with tears.

It seemed as though she wasn't going to listen to my son, so I explained to her that my child didn't feel comfortable going to the zoo with people he hardly knew and that we should try again later in the year.

The child persisted in expressing his true feelings even though they were being questioned and not accepted by an adult. How difficult it must have been for him to hold his ground when he was given the message that his answer was wrong. The woman's persistent questioning was an attempt to change his mind, so that she would hear him say what she wanted him to say. Why didn't she accept his first response? Why did she listen to the mother rather than to the child?

The woman's attitude toward the child reminds me of the view that children must please adults at all costs, that it is rude for children to say no to an adult even at the cost of betraying themselves.

The following narrative also exemplifies how adults may habitually disregard children:

Once when I asked my son, five years old at the time, how his day at school was, he was quiet for a moment and then replied, "Why do the teachers talk to me like I'm a dog?" I asked him what he meant and he said, "When Mrs. K. is mad she sounds like Grandma shouting at her puppy "NO! Bad dog!"

"How does she sound when she's happy?" I asked.

"She talks in a babyish voice and calls me good boy or big boy."

I think my son could sense that his teacher was talking down to him, that she was trying to control him by constantly proclaiming her approval or disapproval.

This way of relating with children may be described as anti-educational because its intention is to manipulate children into replacing inner independence and wisdom with conformity—in return for approval. In the earlier example this is also the case; the child is not listened to, he is coerced into agreeing with the adult.

As Buddhism teaches, practicing the ability to accept others, in this case children, involves becoming mindful of one's desires and expectations. In *The Heart of the Buddha's Teaching*, Thich Nhat Hanh (1998) describes how, with mindfulness, one can see others deeply enough to nourish their joys, talents and deepest aspirations. He explains "right mindfulness" as the giving of attention to the present moment and inappropriate attention as that which takes us away from the here and now. With right mindfulness it is possible to "make the other—the sky, the flower, our child—present"—it allows the self to nourish the other; with attention one can discover the other's hidden talents and deepest aspirations (Hanh, 1998). Perhaps with this kind of attention it is possible to truly listen to a child, it is possible to speak to a child with respect.

The word respect comes from the Latin term *respicere,* which means *to look at, to see truly.* Therefore, to see the truth of others requires seeing them beyond their surface appearance, whether child or adult, boy or girl, black or white, perceiving others as they exist beyond one's labels of them.

In the children's classic story, *A Little Princess*, the encounter between the child, Sara, and the Indian gentleman, Ram Dass, illustrates the child's experience of being truly seen by an adult:

> Ram Dass thanked Sara profoundly. She had seen that [he] …had taken in at glance all the bare shabbiness of the room, but he spoke to her as if he were speaking to the little daughter of a rajah, and pretended that he observed nothing…. He did not presume to remain more than a few moments … and those moments were given to further deep and grateful obeisance to her in return for her indulgence. … Then he salaamed once more…. When he had gone Sara stood in the middle of her attic…. Then a thought came back to her which made the colour rise in her cheek and a spark light itself in her eyes. She straightened her thin little body and lifted her head. 'Whatever comes,' she said, 'cannot alter one thing. If I am a princess in rags and tatters, I can be princess inside. It would be easy to be a princess if I were dressed in cloth of gold, but it is a great deal more of a triumph to be one all the time when no one knows it….' (Hodgson Burnett, 1994, pp. 162-164).

The recent film rendition of the story portrays the meeting of Ram Dass and Sara as a kind of mystical recognition of Sara's "True Self." Although her outward situation has changed terribly after the loss of her father, her kind heart remains—yet no one, except Ram Dass and the other children, "recognize" her. Even her own father, who in the film, returns from the war blind and without his memory, does not know that Sara is his daughter. To recognize her, he needs the insight provided by the presence of the mysterious Indian gentleman. This insight is like the full present awareness Thich Nhat Hanh speaks of. This is true respect, the ability to look at others, to feel one with them as they are instead of treating them as objects for one's use (Fromm, 1956). How might pedagogues develop this kind of insight?

CHAPTER NINE

THE CHILD AS OTHER: TOWARD MOVING BEYOND DUALITY IN ADULT/CHILD RELATIONSHIPS

This chapter discusses the possibility of moving beyond duality, moving beyond the treatment of children as "other." In this chapter I will address the notion of the constructed child, some of the dominant constructions of children in contemporary Western culture and the possibility of moving beyond constructions that may contribute to division in adult/child relationships. Several examples taken from the narratives will help to illustrate these constructions. I will discuss the image of the child as "Other" and the various patterns (both cultural and personal) that may contribute to violence in pedagogical relationships. Again, examples taken from the narratives will be used to illustrate these patterns of relationship. The categories of construction will be used not as final concepts for understanding children but to open up a discussion of adult awareness and the possibility of going beyond these constructions. In Chapter 10, I will then explore this possibility by drawing upon the insights of Asian traditions of wisdom (which emphasize nonduality) and the implications of these insights in transforming one's self and one's relations with others.

The Constructed Child

Common sense can lead to the belief that the meaning of the "child" is fixed and universal, unaware that one holds particular images of children influenced by Western culture and history. In the context of Western assumptions, common sense may tend to forget the links and connections that once made the current view of the child and childhood possible (Hultqvist & Dahlberg, 2001, p. 4). Yet historical studies of childhood show that the meaning of "child" is, dependent upon contextual conditions, that the "child" is not a stable, universal category (Aries, 1962; Baker, 1998; James, Jenks &, Prout, 1998; Kennedy, 1988).

Hultqvist & Dahlberg (2001) suggest that since "the ordering of knowledge is not about representation" it is important to explore "the production of historical truths that govern and guide the conduct of the child" (p. 4). According to Foucauldian thinking, "childhood can no longer be perceived as a natural phenomenon with natural laws guiding its natural unfolding" (Baker, 1998, p. 38). The naturalness attributed to childhood, in this view, is a cultural construct, based upon an invention of thought. Destabilizing the naturalness of childhood opens it up as a political space allowing room for that which is not quite "ideal" that which is outside the increasingly narrow definition of the "normal" child (Baker, 1998). This implies that by developing awareness of one's historically and culturally bound conceptual categories and the non-existence of a fixed concept of "child" may allow one to become less attached to, less subject to one's concepts, therefore, creating space for what is beyond them. That the category "child" is a construction does not imply that children do not exist; rather, it implies that they do not necessarily exist the way one "thinks" they do. Without an understanding of the constructed nature of the category *child*, dominant cultural interpretations, assumed to be factual and obvious, may be blindly perpetuated. One may unconsciously repeat these constructions until one becomes aware that they exist and influence one's relationships with children.

Dahlberg Moss and Pence (1999) explore the following common constructions of children, which are based upon dominant Western pedagogical assumptions: *the child as knowledge, identity, and culture reproducer, the child as innocent, the child of biological stages, the child as a factor in the labour market and the child as co-constructor of knowledge identity and culture.* These categories will be helpful in the discussion of the preceding narratives, and will be used as a starting point. I have also found it necessary to describe another construction of children, *the child as other*, as a way of addressing the unconscious emotional divisions and conflicts that may arise between adults and children.

The Child as Culture Reproducer

The first common image of the child is the view that the child is a "culture reproducer." Based on interpretations of Locke's theory, this child is an "empty vessel" to be filled with cultural knowledge and skills, derived from unquestioned dominant values. This interpretation values children for what they will become, not what they are presently (Dahlberg, Moss & Pence, 1999). Today this discourse operates within the view of children as "human capital," valued for their potential to fuel the global economy due to the assumption that children become most valuable when they gain the skills that allow them to contribute to the global economy, thus, ensuring the reproduction of the existing dominant culture. This construction of children is becoming increasingly prevalent as pressure increases within educational institutions to view them as objects of economic pursuits (Spring, 1998), in other words, to view the child as "an inferior, weak but usable version of the fully productive, fully performing human being who owns the modern world" (Nandy, 1987, p. 61).

The chapter, titled *Instrumentalism*, opens with a narrative example of children in a summer day camp. In this narrative the children are marched into a lineup to wait to go outside, then they are marched outside and then they are allowed to interact with each other during the predetermined time for "play". The children's experiences are ordered and structured until "play" time and when it arrives, the children seem to lose their playfulness. The adults sit apart from the children as rule enforcers, without engaging the children. The children look bored, lonely and starved of spontenaity and meaning. The day camp tacitly teaches the children to learn to follow rules, to obey, to conform, to avoid "making waves," to subdue their voices. Interpreted as culture reproducers children can become merely instruments of the existing order, and the relations between adults and children can degrade into lifeless, dull, factory-like interactions.

The large-scale institutionalization of children is perhaps a practical result of the view of children as culture reproducers—schooling becomes the means to reproduce the existing order. The narrative in which the child who did not want to go to school but was made to, brought to the surface this repressed cultural intention. In this narrative, the difference between the intimate, personal, nurturing environment of the home was juxtaposed with the impersonal, instrumental nature of the school. In the narrative the child eventually learned to conform. As Grumet (1988) suggests, the school controls through encouraging passivity, masking this intention under the guise of neutrality.

The experience of institutional life is also portrayed in the story of the disabled boy who never experiences being truly appreciated as he is. Perhaps he is not valued because he cannot become a productive servant of the existing cultural order; perhaps he is viewed as a burden to the "system".

The Child as "Innocent"

The second image is the child as "innocent." Based on variations of Rousseau's theory, in this construction, children are understood to be capable of self-regulation, since it is believed that their inherent impulses are correct. This child is the autonomous subject—separated from the world and others. While "the young" have always been identifiable by their physical size and age, the meanings these differences have been given are not universal—present-day Western beliefs that children are "dependent, vulnerable, require segregation, and require a delay from responsibility represent a particularly modernist shift in views of the young" (Baker, 1998, p. 117).

Child-centered pedagogy, which arose in response to the misuse of adult power, does not necessarily eliminate power inequities by centering on the innocence of the child. The severances between adult and child, between self and other, between subject and object may still be maintained when the emphasis is on the child as a separate subject rather than separate object, when the personal, subjective reality of the child is understood in separation from the world in which it exists.

Removing adult authority and granting it to the child does not necessarily free the child from harm. The narrative that most conveys this issue is the example of the mother who has difficulty saying no to her child's demands, putting the child at risk for illness due to exposure to extreme cold. As this example shows the child's impulses are not always correct and, in these instances, the child requires the presence of caring adults who can keep them from harm.

Also, the myth of child-centeredness, which assumes that children exist in isolation from the world, "conceals the extent to which the child has been marginalized within post-industrial consumer society" (Sheper-Hughes & Sargent, 1998, p. 10). In other words, such constructions of the child fail to acknowledge the impact of dominant culture and the interests of market driven ideals. For example, the desires of a child in a supermarket who cries because she must have something is influenced by prevailing social and cultural values (television advertisements, friends and neighbors and the brightly colored eye-level displays in stores) even when these values are unmediated by adults. To agree to the child's whims may in fact be agreeing with advertisers and corporations who view the child as an object of consumption, a means for further profit. Power over children is still exerted through the forms of post-industrial consumer society designed to influence young minds: popular entertainment, advertising, news media and school culture, etc. Therefore, by viewing the child in isolation, even the passive adult who grants his or her power to the child is subjecting the child to the overriding power of the dominant culture.

The Scientific Child

The third image is the "scientific child" of biological stages. Influenced by Piaget's theory of development, this child is abstracted, decontextualized, and studied as an essential being of universal properties and inherent capabilities. This discourse denies the influence of cultural/historical values in deciding what is deemed "normal." Its hierarchical conception of development is based on the savage/civilized dualism (Baker, 1998) as well as the mind/body dualism characteristic of mechanistic science.

The child of developmental stages is perhaps the most pervasive and unconsciously accepted in Western culture, given the authority of "objective" science. A problematic feature of this construction is its scientific/technological dualism, which is unaware of the bias of its norms and the notion of objectivity from which it is based. Children are tested, ranked, labeled, sorted and categorized according to how they measure up to "objective" predetermined norms. This construction of the child is being currently applied to aid and development policies and being spread across the globe in the interests of economic development (Scheper-Hughes & Sargent, 1998).

Often hidden in this construction of children are the investments adults may have in upholding it. For example, the narrative of the teacher who hesitated to test her student brought to the surface the sense of power and control that tests, labels and categories may provide for teachers—the neat and tidy identifications and the sense of security that accompanies them (Britzman, 1998).

The hierarchy of development also allows adults to look upon children as inferior and use their power over them as a means of reinforcing their sense of superiority. In the narrative example of the babysitter walking two boys home, the babysitter uses her influence only to reinforce her sense of power over them. This narrative exemplifies how adults can use their position as guardians of children and their developed intelligence to manipulate, trick, cajole, and control children, rather than respond in service of them. As the statement made to the UN by Owen Lyons (cited in the discussion of the first narrative) implies this sense of superiority is false since it is based on a break from the inter-relatedness of all forms of life. The apparent power of our minds (as adults, as humans) in this web of interrelationship implies responsibility—that we use our minds in service of that web, in service of all forms of life influenced by our decisions and actions.

The Child as Co- constructor of Knowledge

The postmodern deconstructionist perspective has contributed to the recognition of the contextual constructed nature of meaning and the agency of children themselves—the child as a co-constructor of knowledge. Within this perspective, childhood is recognized as a valuable state of being rather than as a preparatory stage for something else (Dahlberg, Moss & Pence, 1999). Children's thoughts and actions are not perceived to be right or wrong according to predetermined concepts, since it is assumed that meaning is constructed in relational situations. The meaning of childhood itself is viewed as a social construction, dependent upon historical and cultural contexts. There is "neither a natural nor universal childhood, nor indeed a natural or universal child, but many childhoods and many children" (Dahlberg, Moss and Pence, 1999, p. 49).

Perhaps the most beneficial aspect of this construction of children is the intention to live with them in mutuality. While the image of the child as co-constructor of knowledge may be the most progressive, it is still limited when understood only on an intellectual level. This is not to dispute the importance of creating educational environments based upon sound philosophical principles. Yet philosophical ideologies are still removed from life, from the unexpected pedagogical challenges that require improvisation and a sense of being at peace with others in one's surroundings. In other words, I may "think" that children are co-constructors of knowledge arranging my classroom and planning my lessons accordingly yet I may be quick to anger or I may lack empathy and humility; I may find myself unconsciously acting in opposition to children. The *experience* of mutuality with others, for instance, as a sense of friendliness, compassion, a sense of being connected, arises spontaneously; it cannot be willed, forced or secured in advance; one cannot think oneself into this state.[45] These experiences may exist beyond the limits of conceptualization.

The Hurried Postmodern Child

Despite the benefits of postmodern constructions of the child, postmodernism may also have less desirable effects on pedagogical relationships. For instance, the instability of modern notions may result in increased pedagogical nihilism. Children may be provided with little or no sense of stability in a culture where meaning is sought in the changing values of social/cultural tides and fads. For instance consumerism, which encourages the never-ending quest for more, may be for some the new source of truth and happiness—as the new "religion of the market" (Cox, 1999, Loy, 1998) suggests. Perhaps children who become trained early in the values of consumerism learn to attempt to secure things, circumstances, and others as the means toward happiness, and like the adults before them, never find it this way. Using Buddhist imagery Barnhill (2004) describes the consumerism of modern culture, and those who comprise it as hungry ghosts with insatiable cravings, who perpetually act as if their bellies are empty.

Perhaps the problem of postmodern nihilism lies in its dualism—the underlying assumption that fulfillment exists "out there" somewhere if I can just secure the right belief system, the right job, the right relationships, and the right things to consume—*then* my sense of lack will be healed (Loy, 1996). For children raised in this environment this perpetual insatiability may become translated as the feeling that they are never quite good enough just as they are. The "hurried child" of postindustrial society who is "overburdened with demands to assume ever higher levels of competency and more and more skills at an ever earlier age" (Sheper-Hughes & Sargent, p. 12) is perhaps an example of this syndrome. I know of a child, of ten or eleven, who spends every school day followed by exercise sessions with a personal trainer, professional singing lessons and then dance lessons. Between singing and dance she gulps down a pre-packaged microwavable supper. She finishes her homework during the drive between school and lessons and she arrives home every night just in time for bed.

Perhaps children get caught in this kind of "rat race" when the prevailing culture, (including perhaps their own parents and teachers), measure their worth according to the ability to keep up, to produce achievement after achievement and so on. In the earlier section titled *Instrumentalism*, there is the narrative of the child who tells her mother that she doesn't want to become a concert pianist, she simply wants to learn piano for the fun of it. When she is allowed to do so her piano playing actually improves. The problem of childhood stress is perhaps a very real issue today when there seems to be less and less free time and space in children's lives (as in adult lives) for play—to do something simply and joyfully for its own sake.

The Child as Other

In many of the narratives, the adult is emotionally conflicted, and inadvertently inflicts harm upon a child. While part II addressed historical/cultural patterns that may contribute to division and a sense of separation in the individual, the following section will return to this issue, however *discussing the specific patterns emerging in the preceding narratives*, patterns related to the treatment of children as *other*.

The Pattern of Patriarchy

The pattern of patriarchy is very subtle in its contribution to the treatment of children as "other." The patriarchal aspects of schooling operate tacitly within the posture of rationality and impartiality (Grumet, 1988): the denial of the child's embodied knowing, the imposition of intellectualized disembodied knowledge—learning to be subordinate to the authority of the neutral objective science, learning to make subordinate one's own feelings, impulses, perceptions, sensations that cannot be reduced to categories of language or reason. Some children may resist this vision of the world when they make the transition from home to school, as in the narrative of the kindergarten child who cried to stay home. The narrative of the disabled child, which gives voice to the child's pre-literate intimate knowledge of the world, also reveals the culture's disdain for these very aspects of experience and the harsh desire to contain them.

The patriarchal pattern of culture is not limited to schooling, and children may encounter it in various forms throughout their lives wherever they receive the tacit message that dualistically divides male versus female, repressing female, heaven versus earth, repressing earth, and mind versus body, repressing body. A culture that is divided against its own nature in this way is also divided against its own children who are taught the ways of the culture. Like the narrative example, children may resist entering a place where their intimate, embodied and emotional selves are denied –until, of course, they conform and learn to enforce this denial on themselves and others.

Individualistic antagonism

In one of the narratives a gym teacher, admired for his athleticism, physically assaults his students when they misbehave. He does this in the context of teaching competitive sports. Perhaps his inappropriate actions are a continuation of the basic underlying values taught in his class: how to fight, how to win, how to conquer the opponent. He was remembered as a kind of predator, always ready to attack. Misbehavior in his students was his cue to attack them—they were grabbed by the neck and knocked down to the floor. This pattern is similar in the story of the teacher who pressed his fist against the child's jaw when he ran from the classroom. Both teachers reacted to difficulty with violence—repressing failure, vulnerability, and compassion. In both narratives, there is an underlying sense of antagonism in the teachers, a fighting attitude toward children: "I'll get you before you get me" and a competitive individualism: "If you win then I lose".

However, basic to most spiritual traditions is the recognition that we are not separate, isolated beings but integral parts of the web of life (Macy, 1988). Using Buddhist meditation practices designed to develop compassion, Macy (1988) explains how it is possible to undo the conditioning that enforces the view that we are separate, competitive, fragile entities. The way to do this, she explains, is by opening to the pain of the world in confidence that it can neither shatter nor isolate us, for we are not objects that break. By opening to the pain of the world, the pain of others, we understand that their suffering is our suffering. We realize that we share in the collective difficulties, challenges and failures of others. Conversely, we do not have to fight others for well-being—we can also draw strength from the knowledge that we share in joys and strengths of others as well. Recognizing our own individual limitations, we can open to the collective power that is beyond us. What Macy suggests is that we can break the cycle of individualistic antagonism by healing our own sense of separation. Perhaps the result of this practice in classrooms may be the reduction of encounters like the one between the boy and his gym-teacher and an increase in the shared sense of friendliness between teachers and students.

The Fear of Difference

An overriding theme in many of the narratives is the adult desire to contain the difference of the child: children are institutionalized; they are kept "in order." There is the example of the teacher militantly shouting orders at a young boy. There is also the example of the teacher who constantly yelled at her students to be quiet. And there is the conflict between the defiant boy and the teacher who lashed out verbally in an effort to "put him in his place".

One possible interpretation of these situations is that the desire to maintain order results in the fear of the potential for disorder, which is perceived to exist in the unpredictability of the child. This fear becomes manifested in attempts to maintain emotional distance from children and the harsh imposition of rules that do not allow the unpredictability of genuine engagement. In the example of the children at summer camp (in the section titled *Instrumentalism*) a child asks to go to the bathroom, but is refused because it interrupts the prearranged schedule of events. Another child complains that she is bored. This complaint is not taken seriously, it is kept at a distance and things go on as planned.

Perhaps this desire to "fix" children's difference is tied to teacher's sense of separateness from children—the inside/outside distinctions that teacher's maintain in order to foster their own sense of secure identity as adults. In other words, perhaps the problem of bigotry toward children stems from investments in self-identity that drive rigid identifications of others (Britzman, 1998). As Britzman (1988) explains, when security is tied to a fixed identity based upon certain ideals (in this case the constructed differences between children and adults) the "normal" is invented and maintained. That which lies outside the norm is "other"; it is repressed and unrecognized in the self. This unconscious "othering" is most evident in the example of the teacher who yells at her students to be quiet, unknowingly characterizing what she most despises in her students. In a different example, the teacher who lashed out verbally at the high school student wanted to have an influence on him, yet resorted to behaviors that only widened the division between them.

The issue of "othering," which these examples bring to the surface, also implies the possibility of pedagogical action that is *not* motivated by the fear of difference. In other words, is it possible for teachers to have a beneficial influence on students without succumbing to the desire to "put them in their place"? Perhaps the answer lies in the healing of the adult's own rigid identifications, as Britzman (1998) suggests, in the adult's own unconscious fears of difference.

The Pattern of Adultism

David Kennedy[46] describes forms of pedagogy which do not take up the challenge of adult-transformation, forms based upon the desire to mold children according to adult ideals without questioning the appropriateness of those ideals in actual pedagogical situations—he calls these forms of pedagogy *adultist.* Nandy (1987) describes a similar phenomenon and its location in modern society. He says:

> Societies dominated by the principle of instrumental reason and consumerism mystify the idea of childhood more than the idea of the child…. The image of the child is in fact split and those aspects of childhood which are incongruent with the culture of adult life are defined as part of a natural savage childhood and excluded from the mythological ideal of the child as fully innocent, beautifully obedient, self-denying and non-autonomous being. In its most extreme form, the child is appreciated … only when he or she meets the adult's concept of a good child. (p. 670)

Nandy's (1987) statement implies that as the culture of adult life becomes increasingly narrow, the actual child as opposed to the "adultist" partial, idealized version of the child is increasingly at risk.

One aspect of adultism is the privileging of adult desires over the wellbeing of the child—adults act from their own separate narrow perspective unaware of the effects of their actions on children. For example, the obese man who thinks nothing of eating a box of donuts habitually feeds his children in the same way he feeds himself. Yet, as Thich Naht Hanh (1993; 1998; 2001; 2003) explains, becoming mindful of one's desires helps to free the self from any habit that may be harmful to self and other.

Adultism is also in effect when adults persuade children to go against their own judgment, for instance, to play with a new friend when the child senses that this arrangement may not be good for her, to go along with games that the child does not feel comfortable playing, etc. Perhaps underlying this kind of action is the assumption that adults, not children, always know what is best for children. In this pattern children are taught to "be seen but not heard" to subdue the voice of their own experience in return for adult approval. Again, this is based upon the assumption of adult superiority and the lack of acknowledgment of adult imperfection, the lack of acknowledgement that a child's difference does not necessarily imply inferiority.

The "adultist" mind is unaware of the extent with which adult identity is shaped by constructions of children and how constructions of children are also shaped by adult identity. Yet adult encounters with children can challenge adults to recognize this, to become aware of their socially sanctioned arrogance toward children. It is interesting to note that, in some of the narratives, the children noticed the imbalanced hypocritical nature of the adult's behavior. In one example, the children noticed that the school secretary used rudeness as a way to teach them manners. In another example, a preschool child wondered why preschool teachers talked to the children as if they were dogs. As "other," these children were capable of being aware of both realities: their own reality and the ignorant one-sided adult perspective: "The ideology of adulthood has hidden the fact that children see through our hypocrisy perfectly and respond to our tolerance and respect fully (Nandy, 1987, p. 75)." As Nandy suggests, the ability to live with children in mutuality may be the ultimate test of one's ability to live with difference of any kind.[47] Perhaps educators can develop awareness of the subtle cultural disregard for the voices of children when it happens and also develop awareness of personal habits of disrespect due to the illusion of superiority.

The Pattern of Anger

In many of the narratives, the child is assaulted by the explosive anger of an adult. There is the narrative of the young child who refused to go to school because his teacher seemed to be always angry, always shouting at the children for doing something wrong.

There is the narrative of the boy in junior high whose gym teacher "pounced" on children seizing their throats or knocking them down when they misbehaved. There is the story of the child whose fear and humiliation was met with a fist to the jaw. There is narrative of the boy who was told that he would never amount to anything. And, in the essay *The Desire for Future Salvation*, there is the example of the young girl who is yelled at repeatedly for failing to understand a concept.

In the book titled *Anger* Thich Nhat Hanh (2001) tells the story of a boy who was accustomed to being shouted at by his father whenever he made a simple mistake. The boy was determined to not be like his father, yet when his younger sister fell and hurt herself he found himself feeling angry and compelled to shout at her: "He had become exactly like his father, the continuation of his father. He did not want to treat his sister like that, but the energy transmitted to him by his father was so strong that he almost did exactly what his father had done" (2001, p. 38). The boy in the story stopped the cycle of anger by observing his anger and choosing not to enact it. In doing this, he realized that his father was also a victim of the habit energy of anger.

In the preceding narratives, the teachers who react with anger are affronted by something that a child does. In these situations, the response to the children could have been otherwise; it did not have to be the enactment of anger. What angers the teachers in these stories are simply events: a child fails to understand, a child runs from the classroom; a child talks out of turn in gym class, a group of children are noisy, a group of teenage boys act defiantly. Somewhere between these events and the adult's violent response is an interpretation that triggered the violent response. Yet, as Thich Naht Hanh (2001) explains, one can observe one's habitual emotional reactions such as the habit of anger and choose not to enact them. Hanh suggests that, by doing so, one sees that many of one's reactions to events are habits, which have been passed down by one's parents, teachers and the culture at large.

PART IV: THE PEDAGOGICAL IMPLICATIONS OF CULTIVATING A SENSE OF NONDUALITY

CHAPTER TEN: TOWARD AWAKENING GREATER AWARENESS

Each of the narrative sections in Chapter Eight ends with questions that have implications for awakening greater awareness in pedagogical relationships. The questions ask something of adults; they offer an invitation to engage in the practice of paying attention to life more fully. For instance: Is it possible to see the difference between children themselves and assumptions about them? Is it possible to perceive and refuse those aspects of the common culture (deemed neutral), which serve only the existing order, not the best interests of children? How might less attachment to one's usual habits of identification help promote access to greater compassion and prevent impulsively harming others? Is it possible to slow down the impulse to quickly fix labels on children? Can adults become more aware of the implications of moment-to-moment pedagogical choices? Is it possible to develop the ability to feel one with others as they are rather than as objects for personal use? How might the practice of self-peace help to promote peace in one's surroundings? What practices can help to heal the individualistic sense of separation from and prevent the unconscious furthering of division from others? Is it possible to cultivate equanimity as a means of preparing oneself for potentially conflicting pedagogical situations?

These questions were posed not in attempts to secure a definitive answer for each but rather to open up horizons for understanding pedagogical relationships—to open up a conversation about the possibility of expanding one's awareness of one's place in the world and how this may provide preparation for relations with others. Implicit in these questions is the assumption that paying attention to life is an ethical responsibility given one's place in the interconnected web of life in which one exists.

This chapter builds upon these questions to discuss the possibility of awakening this awareness. Though one may assume that opposition and hierarchy, the dualisms of severance, are inevitable when one engages in action and relationships, the Asian traditions of wisdom teach another possibility—they teach that the roots of violence exist in one's mind/heart and these roots can be removed by awakening the awareness of one's basic unity with all things (Loy, 1997). According to these traditions, this expanded awareness is one's natural state of being—it is who one is even though one may not realize it (Loy, 1997). It is an experience one may recognize perhaps in fleeting moments when one is comforted by a sense of protection, a sense of being cradled by the natural world, or perhaps when one senses that everything is exactly as it should be, when things "click," when one is completely in tune with one's surroundings, when one feels a sense of peace with others.

A mother and her 24 month-old-son are at a playground. The mother's arms are outstretched above her head, holding the torso of the child, who is at the highest of the ladder-like steps leading to the top of a slide. At the top of the slide there is one bar on each side of the landing; it is higher than the child's head, so the child can easily fall to the ground beneath. The child is upset and shouting "No!" pushing his mother's hands away from him. If the mother forcefully holds the child as he proceeds onto the slide, his rebellious reaction could provoke an accident. If she lets go of him he could easily slip off.

She smiles calmly at him letting go of his body while keeping her hands inches away from him. Pushing at her hands, he shouts "No!!!" She smiles and quietly tells him that she is not holding him, still keeping her hands near him. He climbs to the top of the slide, still shouting and crying. He doesn't proceed down the slide but stands on the landing, near the bar, close to his mother. He reaches for the bar and slips, falling off the structure—safely down to his mother's arms. He looks up at her smiling face and laughs as she carries him away from the slide to play with him on safer ground.

This woman is peaceful and alert. She is apparently free of anger, anxiety or fear. If she is experiencing these she does not allow them to disturb her calm attention. She does not blame or reprimand the child for being who he is: a two year old child wanting to explore, wanting to physically experience independence. She does not fight the challenge or try to flee from it but vigilantly remains present, knowing that he needs her to remain safe. She is aware of the potential dangers threatening her child. Her patient demeanor is obvious as she allows her child to climb onto the slide and responds with ease to his cues.

Living and acting in a state of harmony, of being "with" one's actions, has been described in Taoist texts as *wu wei* (Loy, 1997)—the "quiet center that does not change although activity constantly occurs" (Loy, 1997). According to the Asian nondual traditions, this kind of ease-in-action is the result of great discipline and practice, yet it actually makes life more playful, enjoyable and vivid (Loy, 1997). It is the practice of becoming empty of the "self," the practice of seeing through the noise of one's mind (Loy, 1997). In this experience, one is granted a sense of the constant, a sense of that which does not change, despite infinite dynamism (Loy, 1997).

This emptiness that is beyond specific thoughts comes into awareness when "we" move out of the way. It cannot be cultivated in experience by thinking about it because it is beyond thought (Loy, 1997). The Asian wisdom traditions warn of the limitations of intellectual knowledge as a means for preparing us for the difficulties and surprises that life brings. In many of the narratives, the adults are faced with challenges, situations that bring out negative reactions. These situations cannot be fixed by simply thinking about them, yet this does not mean that they are not worthy of one's attention. As recognized in psychoanalysis, it would not be enough to provide the adults who reacted with anger toward children the "correct" rational information. When provided with new information individuals tend to read it in terms of their current invested identities, and if these are narrow and rigid, new information is often interpreted to confirm these identifications (Britzman et al., 1993). Intellectualized knowledge may allow adults to discuss the benefits of tolerance for the differences of others, while their actual actions may enforce prejudicial divisions. Adults who treat children according to very narrow and limited constructions of them will not be "fixed" by simply providing them with the right set of constructions. Perhaps it is not a question of "fixing" at all. This is not to say that *how* one thinks about children is not important, but according to Buddhism, *that* one thinks is most significant, since when one is caught in the "thinking ego" one is trapped in habitual patterns of thought, feeling, and desire.

Within this issue arises a possibility of engaging in a practice that allows movement beyond the noise of separate "thinking egos." It may be helpful for Westerners to understand what this implies, from the perspective of Buddhist thought, rich as it is with systematic philosophical depictions of the mind that provide the Western scholar with a rationale for going beyond reason/thought.

Buddhism recognizes that in addition to one's typical awareness of the world, which involves thought-construction, one can experience another kind of awareness without thought-construction—a kind of bare awareness (Loy, 1997). One can experience this bare awareness but as soon as one tries to know it, it becomes associated with thought-construction, and is no longer bare awareness (Loy, 1997).

David Loy (1997) illustrates the existence of this awareness by referring to Conze's *Buddhist Thought in India*, which describes the three stages in everyday perception (according to Buddhism): First, a sign is an object of attention and we turn toward it without determining what the sensation will be. Second, what is perceived is recognized as being such and such, as part of habitually perceived and named things. Third, the sign is an occasion for entrancement and the connotations of the second stage are elaborated. In the third stage, the sign is interesting to us and volitional tendencies are awakened. The whole sequence happens so quickly that we are usually unable to determine the stages. According to the Buddha, the first stage is the most desirable form of experience; yet, normally we are not aware of what it is like to experience this first stage (unless of course we are very young pre-literate children). In the second and third stage the bare percept becomes influenced by thought construction. Language becomes a factor in the second stage and in the third stage craving ensues. In Buddhism, it is craving that causes suffering.

Language plays an important role in this process since it provides a means to grasp at something no longer present—it allows grasping at a distance. Thus, language widens the gulf between the "I" and the grasped at object (Loy, 1997). Parallel with postmodern thought, Buddhism assumes that language itself dictates experience; that the presented world is not divided up into objects we later represent, rather, we divide up the world and take notice of what is experienced using a system of representation. Therefore, our thought-constructions determine the world for us (Loy, 1997). Loy explains that, according to Buddhism, this does not mean that language creates reality; rather, language determines what *counts* as reality; inference cannot be denied; *yet it is so automatic that it is missed.* According to Buddhism, one's mind is usually so occupied with various intentions that one does not actually observe others, one infers their presence. However, Buddhist thought suggests that it is possible to cultivate awareness that goes beyond the limitations of language and the self-limited interpretations that cloud awareness (Loy, 1997).

According to the Asian wisdom traditions, one's usual awareness—without a sense of bare awareness—is a kind of misperception (Loy, 1997). Referring to three nondual systems of thought (Buddhism, Vedanta and Taoism) Loy (1997) explains that the dichotomizing tendencies of the mind (there is a right way and a wrong way) keep one from experiencing things as themselves. Dualistic thinking differentiates that which is thought about into two opposed categories such as, success/failure, good/bad, being/nonbeing and so on. Such distinctions are usually made to choose one instead of the other, forgetting that while one affirms half of the duality, one maintains the other half as well—one cannot take one without the other because the two are interdependent. Because the general nature of all reasoning is to move between "it is" and "it is not" *conceptual thinking* is dualistic (Loy, 1997). Loy (1997) explains that because conceptual thinking is dualistic one cannot think oneself into nondual awareness. This is not to say that conceptual thought has no value in one's life, but rather it must be let go in order to experience the Self that is beyond it (Loy, 1997). According to Mahayana Buddhism, to act with compassion requires wisdom, it requires an understanding of how one stands in the middle of things (Macy, 1991).

The commitment to rationality in pedagogical contexts typically ignores the emotional investments, identifications and inferences upon which one's versions of reality are based. Even postmodern philosophy, which recognizes the constructed nature of reality and the infinite play of difference, may unknowingly enforce a commitment to rationality. As Loy suggests (1997) there is the danger of interpreting postmodern insights, such as the transience of meaning, dualistically, ruling out the possibility for *any* sense of completeness and remaining trapped in a "textual bad infinity" (p. 249).

Western philosophers renowned for their critiques of Enlightenment thinking fall short of providing positive alternatives (Loy, 1997). For instance, Nietzsche's attempt to undercut nihilism actually perpetuates the nihilistic predicament by not letting go of the grasping mind that lies at the root of the problem (Nishitani, 1982). According to Nishitani (1982) and Loy (1997), Western philosophical attempts to overcome dualism are halfhearted, stopping short of transforming the partial realization of groundlessness into the realization of nonduality (Loy) or sunyata (Nishitani).

However Buddhist philosophy goes beyond the Western postmodern position (which recognizes the infinite, constructed nature of things) to the experience of a different kind of "completeness"—a self that is no self:

> Although the subject irrevocably infiltrated by language can never be full and complete, the empty subject that is a dependent arising can be

> complete with respect to knowing its own unconditioned status, its emptiness of being anything other than a dependent arising. (Klein, 1995, 141)

This kind of "completeness" has deep ethical implications, since it involves attaining the sense of peace that arises out of dropping the desire to ground the self; it is the realization that one is dependent arising, thus already "grounded" in all things.

The radical insight provided by the nondual traditions is that "language/thought is no longer the means (as according to metaphysics), nor even the end (according to Heidegger and Derrida in very different ways), but the problem itself" (Loy, 251). According to the nondual traditions "this-origin-that-cannot-be named" can be *experienced*—it is possible to go beyond the constructs that impede the experience of things in their suchness (Loy, 1997). Loy (1997) explains that, according to the nondual Wisdom traditions, the thought construction process that gets in the way can be undone. He says,

> It may be granted that the inferences we undeniably make are unconscious at the moment we make them, for they are not observable through normal introspection; but that does not imply that they must remain unconscious and that there are no techniques by which they may be brought into consciousness. We know from psychoanalysis that it is possible to re-expose to consciousness memories and emotional responses which have been long repressed.... This of course does not settle the issue but makes it one that can only be resolved ... experientially—a turn which is agreeable to the nondualist, who invites us to realize this for ourselves in meditative samadhi. (p. 81)

The term *samadhi* is Sanskrit for "putting together" or "union" in which the distinction between subject and object is eliminated (Bowker, 1997, 844, 845). There are various ancient practices within the traditions of wisdom that emphasize the awakening of experience that is no longer limited by the dualism of the separate self, although each has its own name for the awakened state.[48] According to Daniel Goleman (1988), it is possible to discuss the deep unity of practices aimed at awakening nondual experience at the level of experience even though they may stem from different traditions with varying beliefs. Through his examination of these varying practices, he discovered a single invariant common to all: the act of retraining the individual's attention. He explains that, while the differing traditions provide the interpretive frameworks for experience, no specific beliefs are necessary to experience the benefits of these practices. Goleman concludes that the practitioner's beliefs determine how their experiences are interpreted, since many different names are used to describe a similar *indescribable* experience, experience that is beyond the labels of thought, language, tradition and culture.

Although Goleman explores vast meditation systems and practices, he concludes that each in their own unique way seeks to awaken experience beyond the limits of "me' and "I" (Goleman, 1988). For instance, Foster (1988) describes how one such system, Zen, "overturns distinctions which have been the very foundation of our attitudes, actions and institutions … [and] shatters the premise of separateness." Gary Synder (1988) describes this process as experiencing over and over the reality that is usually clouded by the "self." Snyder suggests what is needed is both social revolution (the Western approach) and individual insight into the basic self/void (the Eastern approach). He explains that both are contained in the traditional three aspects of the Buddhist Dharma Path, which are, wisdom (*prajna*), meditation (*dhyana*), and morality (*sila*). He says,

> Wisdom is intuitive knowledge of the mind of love and clarity that lies beneath one's ego-driven anxieties and aggressions. Meditation is going into the mind to see this for yourself—over and over again, until it becomes the mind you live in. Morality is bringing it back out in the way you live, through personal example and responsible action…" (p. 84)

The practices Goleman describes are designed in varying ways to bring the mind of "love and clarity" into everyday action, to allow the individual to be sustained by the quiet center that is beyond the noise of one's mind. The ethical and responsible actions that may be brought out in daily living are, therefore, the result of self-transformation; they are not band-aid solutions. Interpreted in the context of nonduality, although these practices have arisen in the context of varying traditions, the experience of silence, of relinquishing the self that is cultivated within each practice, is available to all, in every moment, because this emptiness exists at the core of all things[49].

When one's awareness is in this state of expansion there is no difference between self and other, in a sense self and other cease to exist. According to the nondual traditions, it is *this* experience not the imposition of ethical rules of behavior that gives rise to compassionate action. This standpoint, which Nishitani (1982) calls "absolute nothingness" [and therefore could also be called 'absolute Selfness'] "is the kind of standpoint implied in what has come to be called religious Love or Compassion (p. 277)." He explains that the Christian statement, "to love one's neighbor as oneself" with the Buddhist standpoint of "absolute nothingness." He says,

> To open up such a field in the self is to love one's neighbor as oneself with the non-differentiating love that makes one 'like unto God.' The non-differentiating nature of love, and the equality it contains, consists of all others, each and every one without exception, being loved 'as oneself.' Further, 'as oneself' means making oneself into a nothingness in order to return to stand on the field where all things become manifest just as they are (1982, p. 278).

Nishitani contrasts the experience of "All-Selfness" or original selflessness with the separate-self's deep-seated grasping after a ground. According to Nishitani (1982), true self-awareness is self-emptying (1982, p. 152). In other words, there is no separate "self" in one's experience; there is just living and experiencing.

Given Nishitani's interpretation, compassion arises when one is simply open to what is. Compassionate action, in this sense, arises not from desiring things to conform to one's concepts, opinions and expectations (the grasping of the separate self). Thus, compassionate action is completely non-manipulative, without any desire for exchange, without any expectation.

Humans crave and desire a sense of security and grasp constructs as a way to acquire it (Loy, 1997). Yet, this means to achieving security does not result in fulfillment it only obstructs it: clinging to one's separate "self," one creates enemies. However, one does not have to seek anything at all because one is already grounded in all things and through the experience of this realization—*this* moment, *now*, without thinking about it—one becomes less driven by one's conditioned self and more content with things as they are.[50] "If one perseveres in the practice [of stilling the mind and watching what *is* dispassionately] … one comes more and more to see the unreality of the "me" concept which cuts the foundation away from all mental illness and distress" (Mangalo, 1993, p.35).

Not seeking anything at all one can be *with* others in such a way that there no longer is "me" and "you," there no longer is "adult" and "child," there is only the moment.

A baby is crying. Gentle hands reach down and pick her up. The crying continues as the child is cradled and softly rocked back and forth in tender arms. The arms are tired, but they continue….

> When we seek from any … path the fulfillment of our fantasies, we separate from the earth and sky, from our loved ones, from our aching backs and hearts, from the very soles of our feet. Such fantasies insulate us for a time; yet ten thousand ways reality intrudes, and our lives become anxious scurrying, quiet desperation,

> confusing melodrama. Distracted and obsessed, striving for something special, we seek another place and time: *not* here, *not* now, *not* this. Anything but this ordinary life, this nothing special. (Smith, cited in Beck, p. ix, 1995)

Pedagogues are thus encouraged to engage in the practice of re-collection to experience the silence of this very moment. One can persevere in the practice of watching dispassionately what *is* (Mangalo, 1993). Knowing that one is part of this infinite silence, one may face the ordinary challenges of everyday life by drawing upon it as a resource—less caught in anxious scurrying, quiet desperation, confusion, distraction or obsession, less apt to seek another place and time. With greater openness, one may respond to life with less of a sense of opposition or separateness.

Becoming open to that which is outside the limits of one's thoughts one is granted a sense of the "pre-existent unity of the world" (Smith, 1999) one is granted a sense of what sustains us. This practice is deeply pedagogical because it involves practicing awareness of the limitations of individual/cultural values and the ways these values get mediated in one's relations with children. In pedagogy, one can have compassion with oneself as one becomes more conscious of one's typical interactions with children: how one may seek to have power over them, how one may seek to contain their difference, how one may treat them as inferior, shout at them, treat them with rudeness, anger and disrespect, how one may label them, fight with them, humiliate them, be over-permissive with them, neglect them, refuse to listen to them, and how one may unknowingly enforce the unwritten cultural rules designed to divide. With greater awareness of how one maintains hierarchy and dualism in one's relations with children, one can begin to move beyond these. As the sages teach, one does not have to think about these issues in the presence of children, in the midst of one's encounters with them, but one can be watchful as they reoccur and simply return to the moment.[51] And so, one can return to the earth and sky, to loved ones and to aching backs and hearts with full attention. By transforming the self in this way perhaps one can live more fully in mutuality with children, with all of the complexities that life with children entails.

CHAPTER ELEVEN:

EVERY MOMENT PRACTICE AND THE FACE OF JOY

> *She was a beautiful baby. She blew shining bubbles of sound. She loved motion, loved light, loved color and music and textures. She would lie on the floor in her blue overalls patting the surface so hard in ecstasy her hands and feet would blur. She was a miracle to me....*
>
> *She was two. Old enough for nursery school they said, and I did not know then what I know now—the fatigue of the long day, and the lacerations of group life in the kinds of nurseries that are only parking places for children....*
>
> *The old man living in the back once said in his gentle way: "You should smile at Emily more when you look at her." What was in my face when I looked at her? I loved her. There were all the acts of love.*
>
> *It was only with the others I remembered what he said, and it was the face of joy, and not of care or tightness or worry I turned to them—too late for Emily. She does not smile easily, let alone almost always as her brothers and sisters do....*
>
> *I will never total it all. I will never come in to say: She was a child seldom smiled at. Her father left me before she was a year old. I had to work her first six years when there was work, or I sent her home and to his relatives. There were years she had care she hated.... I was a young mother, I was a distracted mother. There were the other children pushing up, demanding.... My wisdom came too late.* (Olsen, 1994, pp. 460-466)

The face of joy….. The significance of the face of joy in adult relations with children is likely overlooked in teacher preparation programs filled as they are with questions of philosophy and practice. And it is probably not a concern for upcoming teachers preoccupied with acquiring strategies, techniques—practical plans for "survival." Perhaps they do not yet know that the challenges of pedagogy that lie ahead for them will require much, much more than the accumulation of prepackaged lesson plans.

Perhaps the question of joy belongs in the realm of philosophy concerned as it is with deeper human issues. Yet, thinking about joy is not the same as experiencing it and thinking about joy does not guarantee the experience of it. Only through self-transformation was the woman able to provide her children with the gift of herself. The wisdom that came too late for her was the recognition of the crucial significance of her own joy in her relations with her children.

It could also be said that the wisdom that came too late for the woman was the recognition of the nondual nature of the face of joy. This face of joy is not the same as the smiling face that ignores the darker issues of life, for it comes from a place that contains both darkness and light. This joy is not the same as the happiness that comes and goes according to the movement of success and failure, of pleasure and pain, of good and bad. Despite the difficulties and challenges of her life, the woman realized that her own tightness and worry did not have to come between herself and her daughter, that joy was something she could freely give to others, something that does not depend on anything else. This nondual joy is also compassion, since it involves a peaceful acceptance of others, unimpeded by the hopes, desires, expectations and judgments of the self. By shattering the premise of separateness, the nondual awareness that is compassion experiences strength without rejecting difference (Klein, 1995).

It could be said that only compassion, or nondual love is truly therapeutic since suffering, both individual and cultural derive from a sense of lack[52]: the experience of being cut off from the fulfillment that is experienced when one returns to the joy of one's "original face."[53] As Nishitani (1982) explained, such compassion could also be called religious love since it involves rejoining (the Latin *religere*, to reunite) with this source of one's being. In such rejoining comes the awareness of unity *with* all things. *Compassion* is derived from the Latin *passio*, meaning *to suffer* and *com*, meaning *with*. It includes the notion of *suffering* and being *with*. It is grief in the grief of others but also joy in the joy of others (Macy, 1991), experiences that spring from letting go of the duality between self and other.

How can this nondual experience of joy/wisdom/compassion be cultivated? How might we give children the gift of ourselves—our original face? Perhaps the notion of rejoining provides a simple response to this profound question. As the sages teach, it is through rejoining with life that one may experience the real joy and deep fulfillment of it. Such rejoining does not involve escaping the pain of the human condition but rather moving beyond the appearance of good or bad—engaging in the pedagogy of no-separate self. Such rejoining does not involve fixing, changing or improving life so that it meets one's separate ideals. When I am affronted by difference, the experience of compassion can help me to remain present, to rejoin. I can face the challenge of the child who seems slow to learn, I can face the noisy, unruly classroom and the baby who keeps waking up during the night. I can enjoy and participate in the variety of ways life comes to meet me but I cannot ultimately shape it according to the designs of my separate will. Thus cultivating joy may involve remaining patiently in the present moment, and practicing the skill and attention required to do so.

This practice does not aim to make life with children problem-free but rather to give ordinary life the value and depth that comes with ongoing attention. There can be joy in paying attention in the simplest of moments and the most trying of times. This gentle observance of life is not caught in dichotomies; it simply works with what is. In relations with children, it may involve the ongoing practice of stretching one's heart wide enough to embrace disorder, change, contradiction, conflict and difference. Perhaps by practicing a sense of intimacy with "Other" (that which comes to meet us from beyond the limits of our experience) in one's ordinary day-to-day life—waiting in a long line at the grocery store, being stuck in traffic, taking in unexpected relatives—one is preparing one's self for relations with children When a child confronts me with my own limits, I may already be accustomed to the practice of moving beyond those limits to the acceptance of what is.

Such acceptance is not a superficial, bland approval of everything. Superficial approval is not awake; it simply allows the self to follow dominant patterns of thinking, living and acting. It is through a vivid awareness of life unimpeded by the expectations of the separate self that one can act on behalf of life, that one's actions can stem from the grace and wisdom that stretches beyond one's personal ego and the ego of the dominant culture. Letting go of one's concepts and notions one can be arrested by the value of all things. *When confronted by what seems to be a rebellious teenager, I notice the strain on her face, I see the beautiful little girl that shines through her and the beautiful woman* *that she will one day be. I do not feel inclined to struggle against her as I have often found myself doing. I listen and learn that today she was excluded from her group of friends, that her best friend ignored her. There is a closeness and acceptance between us that gently embraces the pain and the rebellious teenager falls away.* With careful attention to each and every moment the ordinary becomes sacred.

The sages teach that this attention arises from the experience of inner silence, the silence beyond all dualities: the silence of the entire universe. They teach that it is possible to go beyond the noise of culture, to go beyond language, to go beyond one's own thoughts to the experience of this deep silence. Practices anchored by ancient traditions aimed at the development of wisdom, provide a practical means for individuals to directly experience this silence. They teach something that we may have forgotten in our hurried, self-important drive toward action and production: the value of nonaction, of stillness, of quiet and the peaceful clarity that comes from making room for these experiences in our lives. They teach the importance of self-renewal: the importance of taking the time every day to cleanse our minds, to wash away the dust of our thoughts and self-important ideals, just as we make time every day to wash the dust off of our bodies.

Fulfilling work, rewarding relationships and authentic personal power are not things we acquire; they are gifts available to us when we allow the grace of life to flow freely through us, when "we" do not get in the way of these. These gifts are particularly elusive in this day and age, perhaps because we may not know how to allow them into our lives. Aspects of our culture teaches us to strive for control over the unknown, to distrust our bodies and natural processes, to place our attention on the future rather than the present, to view others as instruments in our own designs, to acquire material wealth and power over others as a means to happiness. Our relations with children exist within the context of these cultural values, values that may keep us from our connection with the grace of life. The deep divisions between the mind and the body, between materialism and spirituality only serve to imprison us in our lack, in our experience of separateness, alienation, nihility and meaninglessness. Caught in these divisions ourselves, we may perpetuate them in our relations with children. When they do not meet adult expectation, children may become "Other" and the seeds of fear, conflict, and violence begin to take root.

These are issues that cannot be solved just by thinking about them; perhaps because thinking is itself part of the problem. Enlightenment assumptions involve preparing educators by providing them with the "right" philosophy, the "right" set of ideas and information. Such knowledge has value, yet it is static and removed from the changing demands of *right here* and *right now* since it takes an intimate awareness of life to know when it is valuable.

The nondual traditions emphasize the cultivation of this intimate awareness of life, especially for teachers or those who wish to share a beneficial influence with others. For instance when Lao Tzu asked Confucius how he had been spending his time, "Confucius replied that he had been studying mathematics for five years, light and darkness for twelve years and memorizing perfectly the Six Great Books, called the Odes, History, Poetry, Music, The Changes, and The Seasons Spring and Autumn" (cited in Smith, 1999, p. 22). This was not enough to make Confucius a teacher, since Confucius had not yet *faced himself*—he had not yet fully participated in life, in his own transformation (cited in Smith, 1999).

> Study, visitation, and analysis are tools … used often [by extraordinary individuals such as Gandhi] … but knowing suffering and discovering the means to end it seems usually to have demanded from them another kind of insight more like the wisdom of religion than anything else. It is no accident that Gandhi sat a long time in his ashram before launching the historic Salt March. He was superbly educated and intimately acquainted with India's troubles, but these were not enough to provide the vision he needed. (Foster, 1988, p. 60)

By loosening the grip on life and letting go of the illusions that distort it, one can relax wide awake into the splendor of it all. In this state one may realize that one is part of the whole, no matter how insignificant and small one may be. There can be the realization that all things small have immeasurable value as each contains everything else. Loy (1993) uses the example of Indra's Net to explain this nondual role of the self in the universe. Each opening of Indra's Net contains a jewel that reflects everything else in the entire net. He explains that, when one realizes one's existence in the net, one naturally feels compassion for all other "selves" being reflected in the net:

> As long as we experience ourselves as alienated from the world and understand society as a collection of separate selves, the world is devalued into a field of play wherein we compete to full-fill ourselves. That is the origin of the ethical problem we struggle with today: without some … ground [outside of us] …what will bind our atomized selves together? Again, there is an answer in Indra's Net. When my sense-of-self lets go and disappears, I realize my interdependence with all other phenomena in that all-encompassing net. It is more than being dependent on them: when I discover that I am you, the trace of your traces, the ethical problem of how to relate to you is transformed. We don't need a moral code to tie us together if we are not separate from each other. (p. 500)

Just as each of one of us in our difference has immeasurable value, each and every moment has immeasurable value. In the context of Indra's Net, it could be said that the entire world depends upon the part one plays in this very moment.

In this recognition, one's preoccupation with one's self may shift to life itself. In doing so, one may more fully understand one's place in the world, that one's choices in every moment affect the whole. One may begin to sense what is sustaining and not sustaining. As James Hillman (1995) said, one begins to drop "the other order"—that which does not contribute to the well-being of all, for instance, the desire to seize, control, sort and objectify; the objectification of the body, the repressed emotion that hides behind the scientific voice of authority. When one pays attention in this way, one may see where one's theories fall short and where they may actually be of help. In one's relations with children one may be better equipped to take a stand on behalf of them, to help them develop this increased attention for themselves.

In every moment one can practice becoming more available to life. By losing the self, one finds the Self.

> *The beauty of these children is such*
> *that their faces & figures appear to me*
> *to stand out luminous like mountains...*
> *in the constantly continuous...*
> *They have been carefully placed here ...*
> *in their movements & gestures they wear*
> *as surely as clothes ...*
> *[I] am given this to understand these*
> *children & their voices to caretake*
> *for a time on the earth until*
> *death comes to one of us All love*
> *comes to us for aid in what we cannot*
> *know the way to do...*
> *how to love them let them grow*
> *as they come & let them then go*
> *a brief moment presently*[54]

APPENDIX A

AN OVERVIEW OF KEY READINGS AND THEIR RELEVANCE IN THIS RESEARCH

Feminist Discourses

Integrative Feminist Pedagogy, C.G. Jung, and the Politics of Visualization

Kailo, K. (1997). This essay in Todd's *Learning desire: Perspectives on Pedagogy, Culture, and the Unsaid*, addresses the male-centredness (masked as "neutrality") of the dominant banking model of education model. She states,

> An educational system at large based on a politically naïve myth of objectivity is, like science, in the words of Jaques Lacan, "the ideology of the suppression of the subject." What then can be done through pedagogical reform to transform this bias and lack of equilibrium implicit in the dominant, exclusionary learning desire? (p.188)

By showing how the enlightenment models of teaching and learning are being transformed in the wake of the debates on inclusivity and pedagogy, Kailo describes the emergence of practices central to pedagogical renewal. Instead of maintaining the banking model of education's "submersion of consciousness" she suggests that teachers assist in the emergence of students' own tacit knowledge. She states, "establishment education is, like Freudocentric desire, erected on an implicit avoidance or distrust of m/others, on keeping the Law of the Father safe from other desires, and on ensuing control over the 'polymorphously perverse' (Freud), the diverse, the multicultural, the feminine" (189).

Kailo describes the necessity of developing nonrational forms of wisdom by referring to the difference between Jungian/integrative feminist approaches and what she calls Freudocentric formulations:

> Jungian psychology and integrative feminism share a suspicion over any socially sanctioned, but uncritically adopted and enforced norms.... The Jungian version of "desire," or the "unsaid," implicit in the perspective of the Self is expressed in opposition to the "deficit-orientation" of Freudocentric formulations that label the psychic "underground" in reductive terms, equating femininity, the unconscious, and the ineffable as something to be penetrated and mastered.... Instead of treating the unconscious and the feminine and the whole configuration of meanings in which they are emeshed as something to be penetrated and mastered, Jung looked upon them as raw material with which to build our psychic home ground.... For Jung, the "unsaid" [results]... from the nonexpression of any psychic contents whose conscious and dynamic articulation would help create psychic wholeness, balance, and a felt increase of vitality and creativity. (pp.191, 192)

She suggests that explicitly addressing the importance of nonrational, neglected forms of wisdom can lead to important further dislocations of the traditional patriarchal knowledge base, since the banking model of thinking, learning, and teaching may in part be rooted in an unconscious desire to control and ward off the fear of "other." Such a model, Kailo explains, is premised on an object relation that seeks to establish clear unequivocal boundaries between self and other. She suggests that consensus and the recognition of diverse structures of Self and desire threaten power relations and male domination, hence the suspicion also over paradoxical truths, the possibility that nonrational forms of knowledge might be equal to the position of linear, logical, positivistic ego-knowledge.

I have found in Kailo's work parallels with my own thinking: the significance of greater awareness of the ineffable and the value of expressing the unconscious as a means toward creating balance. I agree with Kailo that these aspects of life are devalued within rational positivistic approaches to knowledge. These issues are discussed in greater detail in Chapter Three, which critiques patriarchy as well as the notion of objectivity masked as neutrality. The value of the ineffable is expressed throughout this thesis in varying ways however in Chapter Ten I explore the possibility of developing greater sensitivity to it day-to-day life.

Meeting the Great Bliss Queen: Buddhists, Feminists, and the Art of the Self (1995) by Anne Carolyn Klein. This book merges my interest in Buddhism and feminism and addresses the question of identity, which is central in this dissertation. Klein questions the reason-emotion dichotomy within Western, patriarchal culture and uses Buddhist practices to illustrate experiences, such as compassion, which transcend such dichotomies. She illustrates how Buddhism and feminism are centrally concerned with the self: how we change, remain the same and how we are changed by others. Klein explores how Buddhist philosophy and practice can help women understand themselves in more empowering ways.

Reading this book was significant for the development of my thinking around the question of "self" versus "no-self," especially Klein's explanation that the Buddhist teaching of no-self does not imply that the self does not exist (as Westerners often assume). Rather, the doctrine of no-self teaches that one *can* experience the self as no-separate-self. This assumption has been key in this thesis, especially in Chapter Ten, which explores the possibility of cultivating the experience of the self that is no-separate-self.

Bitter Milk: Women and Teaching (1988) by Madeleine Grumet. I read this book years ago, when I was beginning my Master's degree and then I returned to it again while writing this dissertation. The first time I read it I was very interested in it as a theoretical piece, as a critical phenomenological exploration of women's lived experience as educators. When I returned to it again I was in a very different place, I read it with the eyes of a mother. Having experienced first-hand the embodied intimacy mothering entailed, which Grumet explores in this book, my appreciation of the importance of expressing the nature and value of this experience within a patriarchal educational system was renewed. Grumet therefore influenced my thinking in the critique of patriarchy as it appears in Chapter Three and again in Chapters Eight and Nine.

Helene Cixous Rootprints: Memory and Life Writing by Cixous and Calle-Gruber (1997). This book contains an extended interview with Cixous that explores her creative and intellectual processes as well as a contribution by Jacques Derrida. It has served as a useful introduction to Cixous' theory and fiction as well as insight into the space between language and life experience and the possibility of expressing through language the more subtle aspects of life. It has provided for me an example of an embodied style of writing, a style that expresses life through the act of writing, something that I have tried to do in certain places throughout this inquiry.

Decentering Dominant Frames

Decentering the Self: Two Perspectives from Philosophical Anthropology (1989) by Kenneth Liberman. This essay in Dallery and Scott's *The Question of the Other: Essays in Contemporary Philosophy* was perhaps one of the first articles I read that questioned Western notions of the self (from the perspective a postmodernism) that discusses the value of learning from non-Western experiences of self. In this piece Liberman explores two examples: the Australian Aboriginal society and Tibetan society. What I found most relevant for this inquiry was Liberman's discovery that a lack of individual-ism does not have to mean a lack of individuality. I was also compelled by his conclusion that since there are societies in which the self is decentered (non-Western societies) then ego-centrism is not inevitable. Perhaps this reading provided an early seed in the growth of my own thinking since I also claim in this thesis that ego-centrism is not inevitable.

Key Concepts in Post-colonial Studies (1998) by Bill Ashcroft, Gareth Griffiths and Helen Tiffin. This book was very helpful when I first became interested in post-colonial studies, providing a readable introduction to key issues. It begins by asserting that "political questions usually approached from the standpoint of nation-state relations, race, class, economics and gender are made clearer when we consider them in the context of their relations with the colonialist past" (p.1). The book provided a valuable contextual exploration of important issues in post-colonial theory, issues that helped me to formulate my critique of Western culture in chapters three through seven. In particular, the savage/civilized dichotomy as discussed in postcolonial writings is pedagogically significant. This significance is addressed in the discussion of developmentalism (Chapter Five) and in Chapter Nine, which discusses dominant Western constructions of children.

Shakti's Words: An Anthology of South Asian Canadian Women's Poetry (1990), a collection of poems edited by Diane McGifford and Judith Kearns. The editors portray most poignantly the value of this anthology in my experience:

> What is most compelling about the poetry of these South Asian women who now live in Canada is that the words and voices in these poems are those of Canadian women. Contrary to expectations … the reader of this volume will encounter little that is exotic or alien…. We have all felt marginalized or colonized. (McGifford & Kearns, 1990, p. xii)

I was compelled by this book even before I had heard the term *post-colonial*. I was moved by the poems and opened to an aspect of human experience that I felt an affinity with. They provide insight into the experience of being colonized within Western, patriarchal culture, the underside of our dominant Western tradition. The poems allow us to glimpse a side of ourselves that is often denied and overlooked.

Old and New Identities, Old and New Ethnicities by Stuart Hall (1997). In this piece, Hall describes a film by Stephen Freers and Hanif Kureishi that makes it extremely difficult to make positive identifications. He says,

> Anybody who is Black, who tries to identify it, runs across the fact that the central characters are two gay men. What is more, anyone who wants to separate the identities into their two clearly separate points will discover that one of these Black gay men is white and one of these Black gay men is brown.... One of them has an uncle who is a Pakistani landlord who is throwing Black people out the window. This is a text that nobody likes.... You go to it looking for "positive images" and there are none. (60)

It is also my position in this dissertation that although we tend to dislike texts that do not offer any positive images, we all suffer (oppressors and oppressed—even though we may experience one or both of these positions at various times) from rigid positive categories and identifications that maintain the binary of self and other. Reading this piece by Stuart Hall early in my doctoral studies influenced this development of my thinking.

Education and the Rise of the Global Economy by Joel Spring (1998). This book critiques the application of free market ideologies to education. Spring demonstrates how the "adherence to free market ideologies has resulted in a reliance on the methods of human capital accounting and government intervention to influence student decisions in the education market" (p. x). He cites examples of new educational proposals affected by the global economy: "lifelong learning, learning societies, international and national accreditation of work skills, multiculturalism, international and national academic standards and tests, school choice, and economic nationalism" (p. x). In this book, Spring discusses European colonialism, the effects of applying the corporate model to schooling (as in Japan) and the shaping of global education policies by the OECD (The Organization for Economic Co-operation and Development) and the World Bank. This book influenced my critique of the globalization of Western dualism (Chapter Seven), especially its exploration of globalization as a movement in which human rights are viewed to be secondary to technological aims and economic development.

Curriculum Research Issues

Articles Addressing Issues Raised by Postmodern Approaches to Research.

The following four articles represent a sample of papers written as a means of discussing issues raised in the context of the shift from modern to postmodern approaches in educational inquiry:

Epistemology and Educational Research: The Influence of Recent Approaches to Knowledge by Maxine Greene (1994). In this article Greene begins by commenting on the untroubled reliance on the paradigms of mainstream science. She shows in this paper the shift away from mainstream science toward more acknowledgement of the importance of perspective and point of view.

Although she states that epistemology (a normative activity focused on evaluating discourse in terms of its relation to a transhistorical truth) is generally understood to have reached its end, she contends that questions surrounding epistemology are still valid. Questions such as: What constitutes knowledge? What validates knowledge claims? How is truth defined? Are there universally valid principles whether what is true corresponds to any objective reality? Can language reliably represent what lies beyond? Is disembodied inquiry or inquiry which assumes to be devoid of prejudgment possible or desirable?

Greene locates present shifts in educational research (away from the belief in the possible attainment of a transhistorical truth) by locating this shift in a historical account of key influential thinkers such as: Marx, Hegel, Dewey, Mereau-Ponty, Gadamer, Rorty, Habermas, Freire, Foucault and Derrida. She concludes the piece by calling for less focus on the labels that distinguish these different thinkers and their theories but rather an emphasis on the acceptance of tension and difference, a renewed hope of common action of striving to understand and of generating more inclusive dialogues. Given the constructed nature of truth, I share with Greene, an interest in continuing dialogue, rather than nihilistically assuming that there are no shared truths among us. As I try to show in Chapter Two, there is "a truth to be had," "a truth that we share in common with others" although it cannot be fixed and secured once and for all, as if it exists apart from life.

The Problem of Criteria in the Age of Relativism by Smith and Deemer (2000).

In this paper Smith and Deemer discuss the issue of relativism. They offer a historical view of how educational inquiry has arrived at this point, with respect to the issue of relativism. They stress that relativism is a crucial feature of any discussion of criteria and the central condition of our very being in the world. They describe the failure of neorealists to salvage the last remnants of the empiricist project and stress that we do not have to give ourselves over to the neorealist fear that "anything goes". They contend that we must learn to live with uncertainty, contingency and fallibilism using dialogue and deliberation to mark our way.

The authors state that "there is no reality independent of us that can be known as it is therefore our pursuit of knowledge has only an ethical base not an epistemological or metaphysical one" (p. 894). Hence they conclude that inquiry should be seen as an act of construction, that it is practical and moral and not epistemological; judgments about the goodness or badness of research must be practical and moral. I have also made similar statements in Chapter Two: *The Research of No-Separate-Self.*

Three Epistemological Stances for Qualitative Inquiry: Interpretivism, Hermeneutics, and Social Construction by Thomas A. Schwandt (2000). In this article Schwandt describes three different epistemologies which provide different justifications for doing qualitative research. He describes interpretivism as having the following features: the view of human action as meaningful, emphasizing an ethical commitment and respect for life world, and the desire to emphasize the contribution of human subjectivity to knowledge without sacrificing objectivity of knowledge.

Shwandt states that in contrast with interpretivism philosophical hermeneutics sees understanding as not an isolated activity but a basic structure of human life—the act of interpreting is not something one must rid oneself of to achieve a clear understanding. Drawing on Gadamer, Schwandt explains this perspective: Only in a dialogical encounter with that which makes a claim on us can we open ourselves to risking our preconceptions.

Schwandt concludes that advocates for social construction and philosophical hermeneutics agree on the claim that we are self-interpreting beings and that language constitutes that being. However, according to Schwandt, philosophical hermeneutics trusts in the potential of language to disclose meaning and truth while social constructivism does not.

I have tried to show in this thesis that life is always beyond our attempts to pin it down, to conceptualize it and that we can become sensitive to this gap in our interactions with others.

For Whom? Qualitative research, Representations and Social Responsibilities (2001) by Fine, Weis, Weseen, and Wong. In this paper, the authors try to explicitly work through the decisions they have made about representing "the consequences of poverty on the lives of poor and working class men and women" (p. 108). They begin by admitting the "tendency to view the self of the social science observer as a potential contaminant, something to be separated out, neutralized, minimized, standardized, and controlled" (p.108). They state "it may be true that researchers are never absent from our texts, the problem of how to 'write the self … into the text' …remains" (p.109). The authors wonder, should we write ourselves into the text by inserting autobiographical information?

This question is based on the separation between the "pure subject" and the "objective world." It contradicts the earlier statement that researchers are never absent from texts. If the self is never absent from the text, then the self does not need to be written in, it is already there, even in so-called "objective" accounts and it is there before the "subjectivity" of autobiography is added to the text. Perhaps what is needed is greater awareness and appreciation of the "unwritten" self in research—that aspect of research which cannot be limited to conscious intent no matter how much we try to control it.

This paper raises several ethical questions to be considered when one engages in qualitative inquiry based upon empirical scenarios such as interviews—interested in providing a reliable and ethical account. One of the problems which the authors address, inherent in their research approach, involves what they call "working the hyphen," the space between researcher and researched. For instance, they comment on the degradation of rapport that occurred when participants were presented with consent forms. I recognize this scenario from my own experience as a participant (the "researched") in a qualitative study and from my experience as researcher during my Master's inquiry. Although the authors do not describe it as such, one way of interpreting this situation is to recognize the deterioration in rapport between the researcher and research participants as a result of the experience of feeling objectified by researchers. Perhaps when the consent forms were presented, the unspoken interests of the inquiry (the objectification of the "researched") were made more explicit. It is this situation (the objectification of other) that has contributed to my decision to proceed in this inquiry without relying on situations that separate the "researcher" from the "researched."

Understanding Curriculum by Pinar, Reynolds, Slattery &, Taubman (2000). This book is a comprehensive study of historical and contemporary curriculum discourses. It traces curriculum discourses from their emergence in the nineteenth century across various historical movements such as: the scientific curriculum, child-centeredness, the reconceptualization of the field in the seventies, and contemporary curriculum discourses (such as the political text, the phenomenological text and the poststructuralist text). It has provided a theoretical resource for understanding the major movements in the field of curriculum studies—movements which have also provide a context for this work. The influence of these movements on this research is discussed in Chapter Two.

Forms of Curriculum Inquiry by Edmund C. Short. (1991). Published at a time when postmodern philosophy was emerging strongly within educational research, this book is a collection of essays describing a rich variety of different methods of inquiry, including: philosophical inquiry, scientific inquiry, ethnography, aesthetic inquiry, hermeneutic inquiry and action inquiry. Two articles in this anthology are specifically relevant for this research; David Smith's *The Hermeneutic Imagination and the Pedagogic Text*, and Schubert's *The Speculative Essay*. Both articles are discussed in Chapter Two.

Pedagogy

To Dwell With a Boundless Heart: Essays in Curriculum Theory, Hermeneutics, and the Ecological Imagination by David W. Jardine (1998). This book is a collection of essays that explore curriculum theory, hermeneutics, ecology and the affinities between them. For instance, Jardine states,

> Understood as a living, Earthly relationship, this paradox of our lives with children—part and apart—is not struggling to resolve itself into well-drawn, unambiguous, unequivocal declarations.... Children are a reminder of archaic debts, reminders of a *real* genealogy and the interlacing of that genealogy with all things.... We are human ... and our natural affection cannot begin with isolating humanity as "that which needs nothing but itself in order to exist." Our humanity is not a substance. We are empty of self-existence and only as such—only interlaced with all things—can we be what we deeply are. (p. 93)

The essays in this book helped me to understand our ecological interconnection with all things and some of the implications of this situation in our relations with children. Reading them during the writing of this research has reminded me not to seek a problem-free pedagogical existence but to remain attentive to life as a way of being deeply what "I" am.

Pedagon: Interdisciplinary Essays in the Human Sciences, Pedagogy and Culture by David Smith (1999). This book is a collection of essays that explore, in different ways, three themes: imperialism/colonialism, science and secularism/desacrilization. The essays address the pedagogical responsibility of demythologizing Western culture. According to Smith,

> The most notable turn in the work might be seen as a turn to the East…. The turn to Asian Wisdom Traditions came about as a consequence of seeing their extraordinary parallels with the formulations of postmodernism and deconstructionism … but with one significant exception: Asian Way traditions open a way for genuinely creative engagement with the central problematic of contemporary Western experience, namely that of Identity…. The problematics of Identity find their inspiration precisely within the mythic structure of dualism, the cultural architecture of which lies at the heart of the Western tradition. It is precisely this structure of dualism that Asian Way traditions… have addressed most creatively…. (p. xv)

Smith stresses that "living in such a way as to put the awareness of [the pre-existent unity of the world] … in front of the desire for the usual discriminations that inevitably emerge from language, tribe and nation" (p. 19) is a form of life practice that requires a "simple openness to that which meets us at every turn, in every thing, every thought, feeling, idea, person" (p. 19). This work has assisted the development of my own thinking in the areas of hermeneutics, cultural studies and the adult/child relationship. The most influential section of this book is the chapter titled *Identity, Self and Other in the Conduct of Pedagogical Action: An East West Inquiry*. In this essay, Smith explains that "taking up the hard challenge of self-transformation" is a necessary step in becoming a teacher. This is perhaps one of the most important notions in this thesis, since I try to show that the pedagogy of no-separate-self involves expanding one's awareness beyond a dualistic understanding of self and other.

Childhood and Cosmos: The Social Psychology of the Black African Child by Pierre Erny (1973). This exploration of the place of the child in Black African societies communicates an understanding of children which is closer to the primordial mysteries of human consciousness than those of the post-industrial age. Relying on Jungian concepts, Erny depicts the archetypal child as a "messenger of the other world" and describes the kind of pedagogy that understands children in this way. For instance,

> If an "angel," a messenger of the other world, is seen in the child, education takes a very specific direction. It becomes humble; it gives way to the revelation of this being who comes to bring eternally young life to the living…. The butterfly must be helped out of its chrysalis and care must be taken that it does not suffocate before it sees the light. But it is not the educator who creates the rich colors of this butterfly. They come to it from elsewhere…. The child brings along with it more than can be given to it. It renews those who welcome it, rejuvenates them, regenerates them. Childcare is composed of piety, admiration, freedom, confidence and gratitude more than authority or a spirit of domination and possessiveness. (Erny, 1973, p. 208)

Although I do not reference this book directly, I have been influenced by the deep respect for children, the deep respect for children's difference that it portrays. It serves as another reminder for educators to practice appreciation for that which children bring to us, to remember that we can learn from our children just as much as they can learn from us.

A Collection of Writing by David Kennedy: I have been influenced by various articles written by David Kennedy, including some yet to be published works. Kennedy's scholarship is largely located in the philosophy of childhood. The thrust of his work is hermeneutic, concerned that the images of childhood in education and child-rearing are usually determined by the discourses of the social sciences which overlook images of children found in history, mythology, religion, psychoanalysis, philosophy etc. Three articles which I found to be particularly relevant are: *Empathic Childrearing and the Adult Construction of Childhood: A psychohistorical look* (Kennedy, 1998), *Fools, Young Children, Animism, and the Scientific World-Picture* (Kennedy, 1989), and *Child and Fool in the Western Wisdom Tradition* (1993). These articles have contributed to my understanding of the construction of childhood within the Western tradition.

For Your Own Good: Hidden Cruelties in Child-Rearing and the Roots of Violence (1990) and *Thou Shalt Not Be Aware* (1998) by the psychoanalyst Alice Miller. Miller addresses the suppression of the child in our lives and the cycle of abuse that continues as long as we engage in this suppression:

> The scorn and abuse directed at the helpless child as well as the suppression of vitality, creativity, and feeling in the child and in oneself permeate so many areas of our life that we hardly notice it anymore. Almost everywhere we find the effort, marked by varying degrees of intensity and by the use of various coercive measures, to rid ourselves as quickly as possible of the child within us—i.e., the weak, the helpless, dependent creature—in order to become an independent adult deserving of respect. When we reencounter this creature in our children, we persecute it with the same measures once used on ourselves. And this is what we are accustomed to call 'child-rearing' (Miller, 1990, p. 58).

One of the intentions behind her work is to raise awareness in individuals as a means of changing unhealthy societal patterns—patterns contributing to the continued mistreatment of children. She explains that this will not be an easy task since raising awareness will cause anxiety and resistance in those who have been raised in these patterns (which, she explains, is no doubt the case for most of us). Her work is an attempt to increase understanding of a system of which we are all victims so that we can free ourselves from the unconscious repetition of these patterns. Miller's work has caused me to question more critically some of the taken-for-granted practices within the Western pedagogical tradition.

Books Exploring the Construction of the Child in Western Culture and History: For instance, *Children and Childhood in Western Society Since 1500* (Cunningham, 1995), *Resistance and Representation: Rethinking Childhood Education* (Jipson and Johnson, 2001), and *Beyond Quality in Early Childhood Education and Care: Postmodern Perspectives* (Dahlberg, Moss and Pence, 1999). These books examine common cultural conceptions within pedagogical discourse, locating them within their cultural and historical contexts. For instance, Grieshaber, (2001) (in Jipson and Johnson) explores the discourse of the "good mother" within the dominant paradigm of developmental psychology in an attempt to show alternative interpretations of parent-child interactions. Woodrow and Brennan (2001) (in Jipson and Johnson) discuss various images of the child (the child as innocent, the child as threat, and the child as adult embryo) and explore the possibility of interrupting these dominant images. Dahlberg, Moss and Pence (1999) explore dominant constructions of early childhood in order to provide alternative postmodern perspectives. Their major intent is to explore ways other than the dominant discourse of "quality" to understand early childhood pedagogical work. Cunningham (1995) also explores dominant Western constructions of the child with an emphasis on historical context by showing how differently the child has been understood and valued within Western culture over time. These books have provided valuable insight into the ways children and pedagogy are commonly interpreted within present contexts. Most valuable for this research is the assumption underlying these approaches, which acknowledges the constructed nature of one's pedagogical notions and their location within social and cultural contexts—an assumption allowing this inquiry to engage in a critical examination of current Western culture and common pedagogical practices.

Reconstructing Childhood: A Critique of the Ideology of Adulthood by Ashis Nandy (1987) in *Traditions, Tyranny and Utopias: Essays in the Politics of Awareness.* In this compelling essay Nandy examines childhood through the ideology of adulthood and the ways in which "violated men and women produce violated children … [who] in turn produce violated adults" (p. 75). He states, "The ideology of adulthood has hidden the fact that children see through our hypocrisy perfectly…" I found this essay to be thought provoking, providing new insights every time I read it. Yet perhaps I have been most influenced by his concluding statement:

> Our most liberating bonds can be with our undersocialized children. And the final test of our skill to live a bicultural or multicultural existence may still be our ability to live with our children in mutuality. A plea for the protection of children is, thus, a plea for an alternative vision of the good society on the one hand, a vision in which the plurality of cultures and paradoxically that of visions themselves are granted, and a plea for recognizing the wholeness of human personality on the other. (p. 76)

Nandy pleas for living mutually with "other" and suggests that achieving wholeness involves embracing a vision in which a plurality of visions are granted. Most relevant for this research is his suggestion that our relations with children say much about our ability to live mutually with others. As I suggest in the concluding essay, who one is with children is not separated from who one is in every moment. Perhaps through the practice of opening one's self to other in one's ordinary day-to-day lives, one can prepare for living in mutuality with children.

Foucault's Challenge: Discourse, Knowledge, and Power in Education edited by Popkewitz and Brennan (1998). This book is a collection of essays, empirical and textual studies that draw on Foucaultian ideas. It is a response to Foucault's challenge which "asks for an enormous shift in the largely modernist progressive or emancipatory discourses of education that have dominated pedagogical thought" (p. xii). This book has helped me to consider alternative ways of understanding pedagogical relations, ways that do not take for granted "adult" and "child" as stable categories. The notions contained within it urged me to engage in the sometimes difficult task of "constructing histories about how our formed" in order to "provide a space for alternative acts and alternative intentions that are not articulated through the available commonsenses" (p. 25).

Religious Studies

Conjectures of a Guilty Bystander (1966), *The Hidden Ground of Love* (In Shannon, 1985), and *Mystics and Zen Masters* (1999) by Thomas Merton. I was drawn to these books because of the depth of compassion and wisdom found within them. In *Conjectures*, Merton's critique of modern culture (which occurred in the mid-twentieth century) is still relevant today. The depth of his experience as a Catholic monk allowed him to transcend the limitations of religious dogma; his conversations with people of all religious faiths exemplified his experience of deep compassion. *Mystics and Zen masters* is an examination of the deep-rooted similarity between Eastern and Western mysticism. *The hidden ground of love* is a collection of letters Merton wrote in correspondence with various influential individuals such as Dorothy Day, Aldous Huxley, Erich Fromm, Jacqueline Kennedy, Pope John XXIII, Rosemary Ruether, Paul Tillich and D.T. Suzuki.

The letters reveal his deep concern for the world's drift toward global violence and nuclear war. These books are examples of writings that reach across the typical boundaries of difference. They have inspired me to attempt this difficult task in my own work.

The Art of Loving by Erich Fromm (1956). Reading Merton's conversations with Fromm urged me to read this book. The main condition for the achievement of love, according to Fromm, is the overcoming of one's narcissism: "The opposite pole to narcissism is … the faculty to see people and things *as they are*, … and to be able to separate this … picture from a picture which is formed by one's desires and fears" (Fromm, 1956, p. 109). This interpretation of love finds its parallel in the Buddhist notion of compassion, which I discuss at the end of Chapter Nine. It is also addressed in the discussion of respect, found at the end of Chapter Eight.

Also key in Fromm's (1956) work and in my own thinking is the suggestion that love depends upon healing the self, by being one with the self. He states:

> Love is possible only if two persons communicate with each other from the center of their existence, hence each one of them experiences himself from the center of existence.… Whether there is harmony or conflict, joy or sadness, is secondary to the fundamental fact that two people experience themselves from the essence of their existence, that they are one with each other by being one with themselves, rather than by fleeing from themselves. There is only one proof for the presence of love: the depth of the relationship, and the aliveness and strength in each person concerned; this is the fruit by which love is recognized. (Fromm, 1956, pp. 95, 96)

This interpretation has influenced sections of this thesis (see Chapter Three) where I address the importance of becoming whole so that one can live more compassionately with children.

The Thought of the Heart and Soul of the World by James Hillman (1995). This book is an interpretive examination of the heart image in an attempt to understand the heart as an organ of aesthetic perception that responds directly to the beauty of the sensuous world. This work is important in the context of this study because it challenges the Cartesian separation between subject and object—the assumption that the world is a dead place waiting to be claimed—by illustrating the animation and soul of the world.

Zen Essence: The Science of Freedom translated and edited by Thomas Cleary (1989), a collection of translations from the Zen portion of Chinese Mahayana Buddhism. Cleary includes the words of Zen masters who lived from the eighth to the fourteenth centuries. The teachings presented in the book illustrate that the essence of Zen does not belong to any particular culture or philosophy—it applies directly to the relationship between mind and culture, to way the world is lived and experienced in the immediate moment. I have found reading this book helpful in my own thinking about this relationship.

Essential Zen by Tanahashi and Schneider (1994). This collection of Zen sayings and writings have helped me when I have found myself too caught up in thinking, since they encourage the reader to laugh, to live, to enjoy life every moment.

The Taoist Classics, Volume One, Two, Three and Four the collected translations of Thomas Cleary (1999). This comprehensive collection consists of key Taoist works including: *Tao Te Ching*, *Chuang-tze*, *Understanding Reality*, *The Inner Teachings of Taoism*, *The Book of Balance and Harmony* and the *Taoist I Ching*. Reading the Taoist classics has inspired me to live with the practical simplicity and harmony of the Taoist masters. The words in these texts are not simply food for thought; they challenge me to put them into practical action.

The Embodied Mind: Cognitive Science and Human Experience by Varela, Thompson and Rosch (1999). This book provides a conversation between Western sciences of the mind and Buddhist philosophy (such as the notions of codependent arising and the lack of a unitary conceptual self) the implications of Buddhist meditation practices, Merleau Ponty's phenomenology, and object-relations theory. I found this book relevant in its exploration of the tension between the ongoing sense of self in ordinary experience and the failure to find a permanent separate-self in reflection, especially the illustration of the mindfulness meditator who becomes aware of the constant drive to protect the conception of a separate-self, and therefore becomes less entangled in this drive.

World as Lover, World as Self (1991) by Joanna Macy. This book is an exploration of the Buddhist notion of dependent co-arising or *paticca samuppada*. In a collection of essays exploring ecology, social activism and compassion, Macy provides insights into how one can apply the notion of co-dependent arising in one's life. She explains how to consider the world as an extension of one's self. This book has helped me to understand the relationship between my sense of self (as dependent co-arising, or the self that is not a separate self) and the possibility of living more compassionately with others. It has inspired me to think about pedagogical relationships in this way.

Liberating Intimacy: Enlightenment and Social Virtuosity in Ch'an Buddhism by Peter Hershock (1996). This philosophical text offers an original interpretation of the teachings and practices of Ch'an (Chinese Zen) Buddhism. Within a discussion of

Chinese Buddhist personhood, Hershock shows that Buddhism need not entail a withdrawal from social life. He demonstrates that enlightenment, as understood within the Ch'an tradition is best understood as the opening the intimacy through which we are liberated from the arrogance of both "self" and "other." Along with this discussion of our basic mutuality with others, I enjoyed Hershock's discussion of Hua'yen philosophy, which depicts the impermanence and interpenetration of all things. He describes liberation in the context of this dynamic philosophy:

> Liberation is not an escape from the world, but a relaxation of the boundary condition projected from our supposed, individual existence—a relaxation which returns the world to its originally surprising fluidity.... It is precisely the unexpected that ensures the interrelation of *all* world configurations.... The creative integrity of the whole depends on and grows by virtue of changes which lack any linear, causal genealogy.... In a word, true harmony cannot occur in the absence of spontaneity. (pp. 72, 73)

As Hershock implies, the relaxation of the boundary condition projected from our supposed, individual existence is a return to the world in its variety and richness. As suggested in Chapters Ten and Eleven, one can cultivate this return to the world. When one does this one is not running away from others, from problems, challenges and difficulties but becoming freed to live more fully in the midst of these.

The Myth of Freedom and the Way of Meditation by Chogyam Trungpa (1976). In this book, Trungpa explores the meaning of freedom in the context of Tibetan Buddhism showing how our attitudes, preconceptions and spiritual practices can become chains that bind us to repetitive patterns of suffering. Trungpa questions the notion of freedom by asking "What is the source of one's desires?" This questioning has influenced my interpretation of individualism in Chapter Six—my critique of individualistic versions of freedom whereby individuals are believed to be "free" to seek their own wants and desires without understanding where these desires are coming from and whether the realization of them will contribute to the sustenance of life.

Nonduality: A Study in Comparative Philosophy by David Loy (1997). David Loy explores the philosophy of nonduality from the perspective of the major nondualist traditions, Buddhism, Vedanta and Taoism and constructs a core theory of nonduality consistent with all three. He explores in-depth the nonduality of subject and object, of self and nonself, and of consciousness and world. He also considers the ontological differences among the nondual systems, yet concludes that the surface conflict of categories conceals a deeper agreement regarding the phenomenology of nondual experience. He explains that when one wants to describe nondual experience using the dualistic categories of language, two options appear: either to deny the subject or to deny the object. Yet, he explains that more important than the denial of one or the other is the denial (which both systems agree upon) of any split between self and nonself. Reading this book has helped me to move from a postmodern perspective of the self to a nondual understanding, which I find more satisfying and consistent with my own life experience.

Emptiness: A Study in Religious Meaning (1967) by Frederick J. Streng. This book provides an in-depth philosophical account of the Mahayana Buddhist notion, *emptiness*. While Streng explains that for Westerners the term suggests chaos, nonreality or the opposite of anything positive, his aim is to provide a deeper understanding of this notion in order to expand our Western assumptions. Streng is interested in the meaning of this term in its Buddhist, Eastern context in which it relates to notions and attitudes different from our Western ones. The book is an effort to understand the notion *emptiness* from the perspective of Nagarjuna, a second century Indian Buddhist religious seer and proponent of Madhyamika Buddhist thought. This book has provided me with a deep appreciation of the philosophical intricacies of Buddhist thought.

A Collection of Writing by Thich Nhat Hanh. I have found the writing of this Vietnamese Buddhist monk to be the most helpful in the development of my understanding of Buddhist wisdom. His words embody the compassion he speaks of, expressing core Buddhist teachings in practical ways applicable to ordinary everyday life. His words have made a difference in my life, inspiring ways of thinking, acting and living that have brought more peace and joy into my own world and a desire to translate these in this thesis. The following books have been most influential in my life: *For a Future to be Possible: Commentaries on the Five Wonderful Precepts* (1993), *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy and Liberation* (1998), *Anger: Wisdom for Cooling the Flames* (2001), *Creating True Peace: Ending Violence in Yourself, Your Family, Your Community, and Your World* (2003) and *Living Buddha, Living Christ* (1995).

Nothing Special: Living Zen (1993) and *Everyday Zen* (1989) by Charlotte Joko Beck. These books by Zen teacher Beck discuss Zen from the perspective of practical everyday problems and situations illustrating the move from self-centered experience toward a reality-centered life in which we can awaken to the wonder of the moment.

The Wisdom of No Escape and the Path of Loving Kindness (1991) by Pema Chodron. This book offers the teachings of Pema Chodron, the resident teacher at Gampo Abbey in Nova Scotia, the first Tibetan Buddhist Monastery in North America established for Westerners. Chodron emphasizes the necessity of making friends with ourselves and our world, accepting our lives as they are—the situation of "no-exit". I found especially interesting and relevant the chapter titled *No Such Thing as a True Story* in which Chodron describes the problem of "fundamental theism," a problem that everyone is guilty of—the problem of wanting to hold onto conceptual notions as truths in order to say "Finally I have found it … and now I feel confirmed and secure and righteous" (34). In this chapter she explores the meaning of the notorious teaching that states "if you meet the Buddha on the road, kill the Buddha". She explains that although this approach involves destroying something (rigid belief systems) it is actually "the ultimate in nonaggression" (34) since while it is easy to attack others who disagree with our deeply held beliefs, it is far more courageous and difficult to continuously face one's beliefs and then step beyond them. She explains that such an approach "requires being able to touch and know completely, to the core, your own experience, without harshness, without making any judgment" (p. 35). What I have tried to do in Chapter Ten and Eleven, is show the relevance of this practice in one's life with children.

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Endnotes

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[1] When I use the term nondual traditions I am referring to Mahayana Buddhism, Advaita Vedanta and Taoism, systems of thought which emphasize the experience of no separate self.

[2] Buddhist philosopher David Loy discussed anger, greed and delusion as the three roots of violence during a lecture given at the University of Alberta, in Edmonton (November 1999), titled *The Roots of Violence in Education*

[3] A statement taken from David Loy's (November 1999) lecture in Edmonton.

[4] David Loy (1993) explains that the ethical problem we struggle with today is that without some "ground" outside of us, what will bind us together? He suggests that the answer lies in discovering our interdependence with all other phenomena in an all-encompassing net. He says that it is more than a question of dependence on each other, "when I discover that I am you, the trace of your traces, the ethical problem of how to relate … is transformed" (p. 500). By realizing the "ground" (or the all encompassing net) that we all share—the "ground" that is not separate from me and you and all things—I can act on behalf of both me and you.

[5] David Smith is quoted in response to the issue of cultural resistance to phenomenology in *Genealogical Notes: The history of phenomenology and post-structuralism in curriculum studies* (Pinar and Reynolds, 1992, 244).

[6] The hermeneutic tradition originated during the Reformation in the sixteenth century, when the question of interpretation (of sacred texts) became problematic. The term hermeneutics gained a broader significance as a philosophical position beginning with Friedrich Schleiermacher (1768-1834), a nineteenth century thinker, who analyzed understanding and expression related to texts. For Schleiermacher hermeneutics did not involve uncovering a single given meaning in a text by chipping away at the obstacles that obscure it. Rather, hermeneutics is an unending task of understanding (Bowker, 1997, 424). Wilhelm Dilthey (1833-1911) took Schleiermacher's work further, asserting that the human sciences (distinct from the natural sciences) are interpretive and that understanding is a process of interpreting the external expressions of human experience (Bowker, 1997, 424). Edmund Husserl (1859-1938) introduced the notion of the 'lifeworld' to describe our sense of the world before we do or say anything about it (Smith, 1991, 191). Husserl's theory of intentionality claimed that we never think or interpret in general—thinking and interpreting are always about *something*—subject and object are therefore not separate. Martin Heidegger (1889-1976), Husserl's student, radicalized hermeneutics by seeing it as a feature of all knowledge and understanding—no longer restricted to the practice of a school of philosophy (Heidegger, 1962). In his critique of Cartesianism, Heidegger argued that science is a cultural practice—an interpretation (Heidegger, 1971). Following Heidegger, Hans-Georg Gadamer (b.1900) criticized Enlightenment universalism in ethics and argued that prejudgment is a characteristic of all judgments. For Gadamer, understanding occurs between one's historical tradition and new situations, in which one's prejudices are challenged and one's horizons are broadened (Gadamer, 1995).

[7] "By tradition of consciousness is meant the long journey of Western culture to establish the mind as the locale and arbiter of knowledge and experience. Rooted in Aristotle's logic and systems of classification, Cartesian dualism, and Kantian idealism, the tradition of consciousness valorizes the work of perception as the means by which the human subject grasps reality then anchors it as reality through the legitimating codes of the times embedded in the users' language" (Smith, 1991, 195).

[8] See Van Herk (1991) for an example of writing that openly "performs".

[9] In Taoism there is the famous statement by Lao Tzu in *The Tao Te Ching*: "The tao that can be spoken is not the eternal Tao. The name that can be named is not the eternal Name." In the book of Psalms, Psalm 104 states, "Unamable God, you are fathomless". The Bhagavad Gita states: I am justice: clear, impartial,

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favoring no one, hating no one. But in those who have cured themselves of selfishness, I shine with brilliance. According to Low (1989, 151) both "St. John of the Cross and Meister Eckhart insist that the only way to union with God is through letting go of all images, thoughts, and forms of God.

[10] Buddhist nun Pema Chodron (Chodron, 1991, 34) cites this Buddhist teaching to emphasize the tendency to grasp and cling to one's beliefs.

[11] Source unknown

[12] The Earth (our larger body) is suffering critical stress: Ozone depletion threatens us with enhanced ultra-violet radiation which is damaging to many life forms. Climate change and exploitation of water supplies have resulted in water shortages in 80 countries. Rivers carrying heavy burdens of eroded soil into the seas also carry industrial waste. Tropical rain forests are being destroyed rapidly. With them will go large numbers of plant and animal life. Our massive tampering with the world's interdependent web of life could trigger widespread adverse effects, including unpredictable collapses of critical biological systems whose interactions we only imperfectly understand. (From: *World scientists' warning to humanity*, a statement posted on the worldwide web)

[13] From *The Book of Changes:* a collection of oracles deeply inspired by Taoism. The book has been revered for nearly three thousand years in China

[14] Taken from a myth of the Kagaba, a native tribe of Brazil

[15] From the poem, *A Story of Beginnings* (Starhawk, 1989):

> She is alive in you as you in her ...
> Feel her in your belly, at the bottom of breath
> Her power is life; it is stronger

[16] "[Canadian activist David Suzuki] and his wife Tara Cullis had discovered a high rate of depression and suicide among environmentalists, a problem that was potentially devastating for the cause. (Calgary Herald, February 3, 2006)

[17] For further discussion on the subjugation of those believed to be closer to nature, see Griffin (1989) and Griffin (1982). For further discussion on the colonization of those believed to be closer to nature and the dehumanizing effects of colonization for both colonizer and colonized see Cesaire (1994).

[18] See Michel Odent: *Birth Reborn* (1984) and *Water and Sexuality* (1990). Odent's work with women in his clinic in Pithiviers, France affirms his assumption that women know how to give birth. According to Odent (1990) natural instinct is a vital part of our being and we need to resurrect and nurture it if we are to learn to care for ourselves and our planet in an enlightened way.

[19] In *Bittermilk* Madeleine Grumet (1988) explains: "In our culture and in preindustrial cultures as well, schooling has provided the context where the maternal influence over the child's development, so pervasive in the domestic setting where mothers have provided so much of the primary nurturance is denied.... I have argued that the function of curriculum is to wrest the relation of child and parent ... each parent hoping to contradict the necessary form of its first relation to the child.... [I have] followed the women who entered teaching in the nineteenth century from their homes as they walked to school, shedding the power and intimacy of the mother look, accompanied by touch and sound, for the master's stern glance deployed in the theatre of the classroom (110).

[20] *Compassion* is derived from the terms *com* meaning *with* and *passio* meaning *to suffer*

[21] For elaboration of the historical context of our current consumer society, see Corrigan (1997) *The sociology of consumption*

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[22] See Lao Tzu (1990, 66) *Tao Te Ching*

[23] See Lao Tzu, (1990, 22) *Tao Te Ching*

[24] Luke 17:21

[25] Or *tathata* (Sanskrit), commonly used in Mahayana Buddhism to denote the essential nature of reality. According to Buddhist thought, nonduality or *advaya* (Sanskrit) "is the essential nature of things when truly understood" (Bowker, 1997, 22). Advaya is often found as a synonym of suchness, or *tathata* (Sanskrit), which, in Mahayana Buddhism is an expression of "the absolute and true nature inherent in all appearance" (Bowker, 956).

[26] See Alice Miller's (1990) *For your own good: Hidden cruelty in child-rearing and the roots of violence.* Miller reviews child-rearing manuals to find evidence that the roots of violence can be found in what she calls "poisonous pedagogical practices and its basic assumptions:

1. Adults are the masters (not the servants!) of the dependent child.
2. They determine in godlike fashion what is right and what is wrong.
3. The child is held responsible for their anger.
4. The parents must always be shielded.
5. The child's life-affirming feelings pose a threat to the autocratic adult.
6. The child's will must be "broken" as soon as possible.
7. All this must happen at an early age so that the child "won't notice" and will therefore not be able to expose the adults. (1990, 59)

[27] The following poetic words express this desire to flee the ambiguities and challenges of the present moment toward a pure and perfect future: "One seeks "ascendancies which let go of the entrail wounds and spiral out of sight of the Earth and our fleshy inheritances" (Jardine, 1993)

[28] Luke 18:16

[29] A statement from J. Krishnamurti's address to educators in Bombay, India, on March 13, 1948

[30] I am quoting Jardine indirectly. He made a statement like this when I was a student in his interpretive research class years ago, and it has stayed with me.

[31] See Kessen (1965) for an overview of theories that have been most influential in the development of Western pedagogy.

[32] For elaboration on the demands of corporate life in postindustrial society, see *The Corrosion of character: The personal consequences of work in the new capitalism* (Sennett, 1998).

[33] See the *Bhagavad Gita* (6:30): "Those who see Me in everything and everything in Me, know the staggering truth that the Self in the individual is the Self in all."

[34] See Loy, (1994), for an in-depth discussion of the parallels between Mahayana Buddhism and Advaita Vedanta, in particular the similarity between the Buddhist notion of no-self and the Advaitan notion of *Atma* or True Self.

[35] On the birthless deathless source of all things the *Bhagavad Gita* (2:16,17; 23, 24) states: That which is Real never ceases to be. Anything that is impermanent, even if it lasts a very long time and seems durable, eventually changes.... The Indweller—the Self, *Atma*—remains unaffected by all worldly changes.... This indwelling Self is all pervading.

[36] Taken from *The mind of absolute trust* by Seng-Ts'an (?-606)

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[37] As in Hillman's description of the "self" above, a "self" that thrives through connection and response with a greater whole

[38] Calgary Herald, October 22, 2005

[39] Calgary Herald, October 9, 2005

[40] By the seventeenth century, wealth accumulation had become a sign of moral superiority and poverty an indicator of a lack of self-discipline (Smith, 1997).

[41] This address was given to the United Nations by Owen Lyons in 1977. See Harvey (1996)

[42] A quote from Luther Standing Bear's *Land of the spotted eagle* copyright 1933 by Luther Standing Bear. Renewal copyright 1960 by May Jones.

[43] As explained by Buddhist philosopher David R. Loy during a lecture given at the University of Alberta (November, 1999) titled *The Roots of Violence in Education.*

[44] A statement from Krishnamurti's address to educators in Bombay, India, March 13, 1948.

[45] The limitations of thought/reason in the encouragement of compassion is discussed later, in Chapter 10.

[46] In an unpublished article titled, *Parent, child, alterity, dialogue*, Institute for the Advancement of Philosophy for Children, Montclair State University, USA.

[47] The child's difference is not always interpreted as inferiority. As David Kennedy (1993) shows in *The child and fool in the western wisdom tradition,* wisdom traditions often interpret the experience of the child as a superior mode of being in the world.

[48] See Goleman's (1988) *The Meditative Mind* which explores various traditional practices emphasizing the awakening of nonlocal experience although each tradition has its own name for the awakened state: For instance, in Hindu Bhakti it is *samadhi*, in Kabbalah it is *Devekut*, in Christian Hesychasm it is called *Purity of Heart*, for the Sufi it is *Baqu*, in Raja Yoga it is called *samadhi*, in Tibetan Buddhism it is the state of the *Boddhisattva*, in Zen it is *no mind.*

[49] Quantum physicists have described this silence as the unmanifested aspect within all things. See Herbert (1985) and Capra (1990).

[50] See the *Bhagavad Gita* (6: 20-26), which states, "When the mind becomes still and quiet, the Self (within all things) reveals itself. At these depths one experiences the joy and peace of deep fulfillment…. In this supreme state you desire nothing else whatsoever and cannot be shaken by any calamity…. Renounce all selfish desires, which are but products of your ego…. Rein in your restless and fidgety mind and train it to rest in the *Atma*.... Then peace and quiet will gradually arise in you."

[51] See Beck (1989, 1993) for a practical explanation of how to become watchful of one's thoughts as a means of attending to things as they are.

[52] See Loy (1996) Lack and Transcendence

[53] There is the Zen saying "Realize the face you had before you were born," in other words let go of the face you think you have and realize your unmanifest source.

[54] From the poem by Norman Fischer in *Essential Zen* edited by Tanahashi (1994)